

GOVERNMENT OF INDIA

DEPARTMENT OF ARCHAEOLOGY

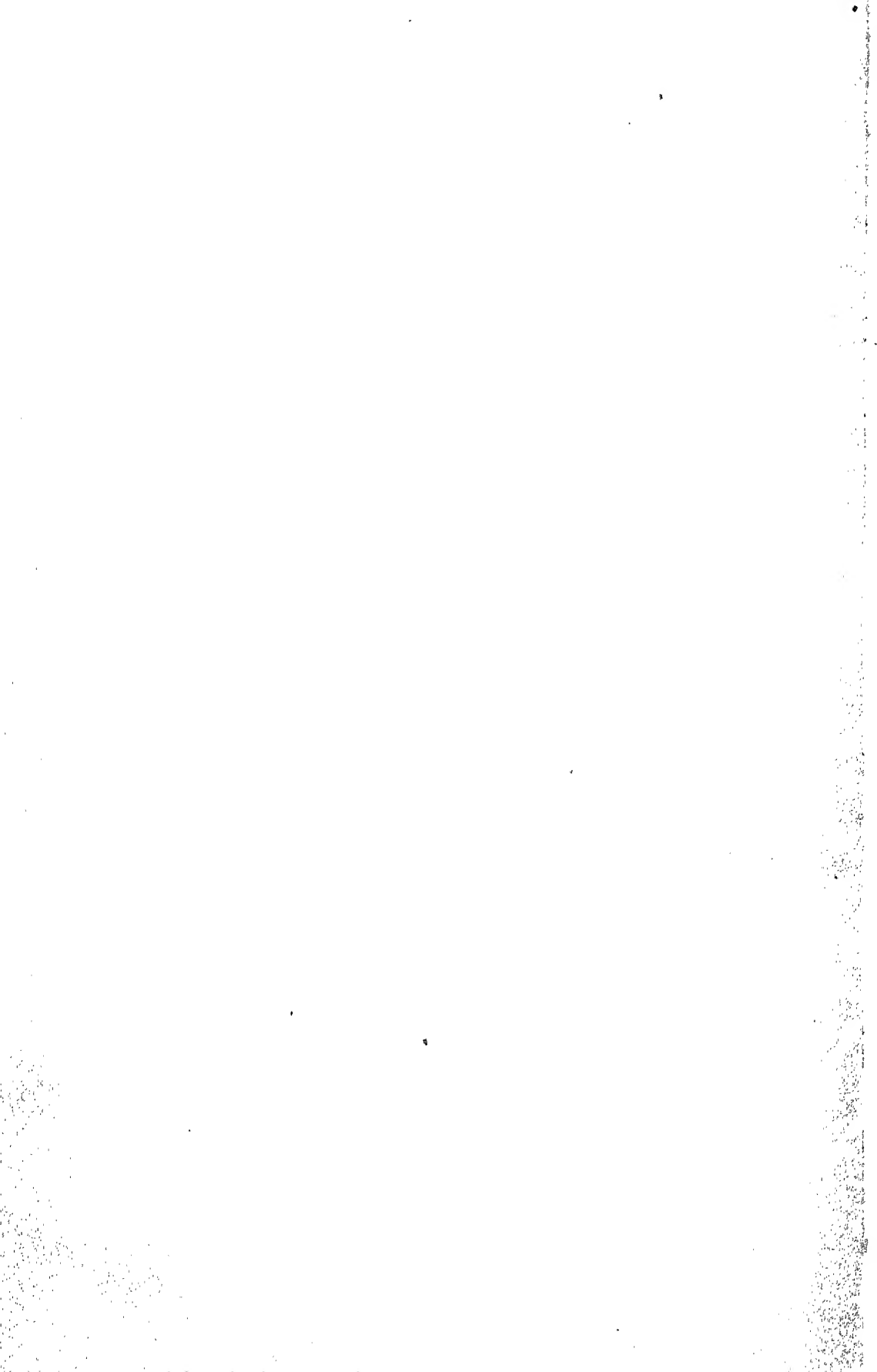
**CENTRAL ARCHAEOLOGICAL  
LIBRARY**

---

CALL No. 491.4214 Jai

D.G.A. 79.





PANJAB UNIVERSITY ORIENTAL PUBLICATIONS, No. 12

A  
**PHONOLOGY OF PANJĀBĪ**  
AS SPOKEN ABOUT LUDHIANA  
AND A  
**LUDHIĀNĪ PHONETIC READER**

*(With a Preface from Dr. T. G. BAILEY)*

BY  
**BANARSI DAS JAIN**  
M.A. (*Panj.*), Ph. D. (*Lond.*)  
LECTURER IN HINDI, ORIENTAL COLLEGE, LAHORE



*[Thesis approved by the University of London for the degree of  
Doctor of Philosophy (1926)]*

491.4214  
Jai

PUBLISHED BY  
**THE UNIVERSITY OF THE PANJAB**  
**LAHORE**  
**1934**



Printed by G. D. Thukral, at the Mercantile Press, Lahore.

**CENTRAL ARCHAEOLOGICAL**  
**LIBRARY, C.A.W. S.H.**

Acc. No. .... 17585 ...

Date .... 5.3.59. ...

Call No. 491.4214/ Jain

## PREFACE.

The present volume is virtually an embodiment in print of my thesis entitled "The Phonology of Panjābī as spoken about Ludhiana" which was accepted by the University of London in 1926 for the degree of Doctor of Philosophy. The work consists of two parts: the first deals with Phonology proper and the second is a Phonetic Reader of the Ludhiānī dialect which won me the Laura Soames Prize at the University College, London.

My interest for the subject goes as far back as 1913 when I was studying for my M.A. in Sanskrit. During these days the Panjab University awarded me the Mayo-Patiala Research Studentship for a phonetic analysis of my mother-tongue.

In 1919 I was deputed the task of compiling a Dictionary of the Panjābī language, in which capacity I had to ransack nearly the whole of the Panjābī literature, as also to amass a large amount of material from the lips of Panjābī speakers. While the dictionary was in the making I sailed for England to prosecute studies in Indian Philology. There in London I studied Philology with Prof. R. L. Turner at the School of Oriental Studies, and Phonetics, with Prof. Daniel Jones at the University College. The present book is the result of my labour of two years that I spent there.

Some of the special features of my thesis are:

1. The discovery of the Law of Accent-shift in the central languages, Hindī, Panjābī, Gujarātī and Rājasthānī (§§ 10—12, 181—91). By its help have been explained such forms as seemed irregular hitherto.
2. History of the Primitive Indian long vowels before consonant groups (§§ 16—25).
3. It defines the limits of the period in which the Anusvāra, the parent of the so-called "Spontaneous Nasalisation" was inserted (§ 113).
4. It explains the derivation of a number of words that seemed strange and doubtful before.

5. It affords new strength to the regularity with which the phonetic laws work in a language.
6. It contains a number of minute phonetic observations.

The thesis was accepted for inclusion in the Panjab University Oriental Publications early in 1927. But the actual printing had to be put off for want of phonetic type in India till 1931 when special founts were cast by the Mercantile Press, Lahore. But then sprung up another impediment: I was medically advised not to strain my eyes. Consequently the work of proof-reading was protracted as it had to be done by my friends—Messrs. Raghunandan Shastri, M.A., M.O.L., and Har Dev Bahri, M.A., M.O.L. to whom I am much indebted.

In the end comes the most pleasant duty—that of thanking my benevolent teacher, Principal A.C.Woolner without whose kind and generous guidance I would never have been what I am. Ever since I came in contact with him, he has always been a source of inspiration to me, and the present work is a visualisation of the enthusiasm for Philology he invoked in me.

I cannot close this preface without thanking Prof. R.L. Turner and Prof. D.Jones and his colleagues who gave me help and advice in bringing my thesis to its present form.

Oriental College, Lahore.

*13th December, 1933.*

BANARSI DAS JAIN.

## CONTENTS.

	Page.
PREFACE	iii
INTRODUCTION	1—7
Area where Panjābī is spoken—§ 1	1
Two main forms—ordinary Panj. and Dogrī—§ 2	1
Panj. Literature—§§ 3—5	2
General position of Panj.—§ 6	4
Ludhiānī compared with Mājhi—§ 7	4
DEFINITIONS—§ 8	7
PHONOLOGICAL CHANGES—§ 9	7
ACCENT, (stress and pitch)—§§ 10—12	7
VOWEL CHANGES:	9—48
Vowel-changes in accented syllables—§§ 14—15	9
Vowels in closed syllables—§§ 16—25	11
Unexplained changes in accented vowels—§§ 26—40	14
Vowels in unaccented syllables—	
Treatment of the final syllable—§§ 41—50	19
Vowels in non-final (unaccented) syllable	
Pre-accentual—§§ 51—63	22
Post-accentual—§§ 64—67	25
Effects of h on vowels—§§ 68—78	26
Tonic effects of h on vowels	
History of the discovery of tones in Panjābī	}—§§ 99—93
Treatment of र (ॠ)—§§ 94—99	34
Vowels in contact—§§ 100—103	35
Panjābī Diphthongs—§§ 104—106	39
Vowel-gradation—§§ 107—110	41
Nasal Vowels in Panjābī—§§ 111—116	43
Denasalisation—§§ 117—119	47
CONSONANTS—General—§§ 120—22	49
ASPIRATION—§§ 123—132	51
DISASPIRATION—§§ 133—36	54
PI SINGLE CONSONANTS—§ 137	57
Initial Stops—§ 137	57

Recd. from Mr. A. A. Kulkarni, 12.2.20

Intervocalic stops—§ 138	---	---	---	58
Initial Nasals—§ 139	---	---	---	60
Intervocalic nasals—§ 140	---	---	---	61
Initial y-, v- § 141	---	---	---	62
Intervocalic -y- -v-—§ 142	---	---	---	62
r, l—§ 143	---	---	---	63
Initial ś-, ṣ-, s—§ 144	---	---	---	65
Intervocalic -ś-, -ṣ-, -s—§ 145	---	---	---	65
Initial h—§ 146	---	---	---	65
Intervocalic -h—§ 147	---	---	---	66
CONSONANTS IN CONTACT—§§ 148—151	---	---	66—87	
Stop+Stop (Homorganic)—§ 152	---	---	---	70
Stop+Stop (Heterorganic)—§ 153	---	---	---	71
Stop+Nasal—§ 154	---	---	---	71
Nasal+Stop—§§ 155—56	---	---	---	73
Nasal+Nasal—§ 157	---	---	---	76
Double Nasals—§ 158	---	---	---	76
Nasal+Semi-vowel—§ 159	---	---	---	76
Nasal+Sibilants—§ 160	---	---	---	76
Groups with y—§ 161	---	---	---	77
Groups with r—§ 162	---	---	---	80
r+consonant—§ 163	---	---	---	82
Groups with l—§ 164	---	---	---	83
Groups with v—§ 165	---	---	---	83
Groups with a sibilant (Sibilant+stop)—§ 166	---	---	---	84
Groups with a sibilant (Stop+sibilant)—§ 167	---	---	---	85
Groups with h—§ 168	---	---	---	87
CEREBRALISATION—§ 169—71	---	---	---	87
SVARABHAKTI—§§ 172—174	---	---	---	90
INSERTION OF PLOSIVES—§ 175	---	---	---	90
INSERTION OF r—§ 176	---	---	---	91
DOUBLING OF PI intervocalic stops—§ 177	---	---	---	92
METATHESIS—§ 178	---	---	---	92
CONTAMINATION—§ 179	---	---	---	92
ONOMATOPOESIS—§ 180	---	---	---	92

SHIFT OF STRESS-ACCENT—§§ 181—87	—	—	93
INDEX OF PANJABĪ (Ludhiānī) words	—	—	101
INDEX OF SANSKRIT words	—	—	137

## PART II.

### LUDHIĀNĪ PHONETIC READER.

Preface from Dr. T. G. Bailey	—	—	—	153
INTRODUCTION	—	—	—	155
Ludhiānī VOWELS	—	—	—	156
Notes on the Ludhiānī VOWELS	—	—	—	157
Ludhiānī DIPHTHONGS	—	—	—	159
Ludhiānī CONSONANTS	—	—	—	160
Plosives	—	—	—	162
Affricates	—	—	—	162
Nasals	—	—	—	162
Lateral	—	—	—	163
Rolled and flapped	—	—	—	163
Fricatives	—	—	—	163
ASSIMILATION	—	—	—	164
STRESS	—	—	—	165
LENGTH	—	—	—	166
TONES	—	—	—	167
NOTES ON LUDHIĀNĪ TONES	—	—	—	169
INTONATION	—	—	—	169
Additional notes on Ludhiānī sounds	—	—	—	171
Chief difficulties experienced by English speakers in learning Ludhiānī and vice versa	—	—	—	173
Length (supplementary)	—	—	—	173
RHYTHM	—	—	—	176
TEXTS—	—	—	—	(For a list of texts see p. 177)
VOCABULARY	—	—	—	215

Figure 1. The effect of the concentration of the  $\text{Ca}^{2+}$  solution on the  $\text{Ca}^{2+}$  concentration in the  $\text{Ca}^{2+}$  solution. The  $\text{Ca}^{2+}$  concentration in the  $\text{Ca}^{2+}$  solution was 0.1, 0.2, 0.3, 0.4, 0.5, 0.6, 0.7, 0.8, 0.9, 1.0, 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7, 1.8, 1.9, 2.0, 2.1, 2.2, 2.3, 2.4, 2.5, 2.6, 2.7, 2.8, 2.9, 3.0, 3.1, 3.2, 3.3, 3.4, 3.5, 3.6, 3.7, 3.8, 3.9, 4.0, 4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 4.7, 4.8, 4.9, 5.0, 5.1, 5.2, 5.3, 5.4, 5.5, 5.6, 5.7, 5.8, 5.9, 6.0, 6.1, 6.2, 6.3, 6.4, 6.5, 6.6, 6.7, 6.8, 6.9, 7.0, 7.1, 7.2, 7.3, 7.4, 7.5, 7.6, 7.7, 7.8, 7.9, 8.0, 8.1, 8.2, 8.3, 8.4, 8.5, 8.6, 8.7, 8.8, 8.9, 9.0, 9.1, 9.2, 9.3, 9.4, 9.5, 9.6, 9.7, 9.8, 9.9, 10.0, 10.1, 10.2, 10.3, 10.4, 10.5, 10.6, 10.7, 10.8, 10.9, 11.0, 11.1, 11.2, 11.3, 11.4, 11.5, 11.6, 11.7, 11.8, 11.9, 12.0, 12.1, 12.2, 12.3, 12.4, 12.5, 12.6, 12.7, 12.8, 12.9, 13.0, 13.1, 13.2, 13.3, 13.4, 13.5, 13.6, 13.7, 13.8, 13.9, 14.0, 14.1, 14.2, 14.3, 14.4, 14.5, 14.6, 14.7, 14.8, 14.9, 15.0, 15.1, 15.2, 15.3, 15.4, 15.5, 15.6, 15.7, 15.8, 15.9, 16.0, 16.1, 16.2, 16.3, 16.4, 16.5, 16.6, 16.7, 16.8, 16.9, 17.0, 17.1, 17.2, 17.3, 17.4, 17.5, 17.6, 17.7, 17.8, 17.9, 18.0, 18.1, 18.2, 18.3, 18.4, 18.5, 18.6, 18.7, 18.8, 18.9, 19.0, 19.1, 19.2, 19.3, 19.4, 19.5, 19.6, 19.7, 19.8, 19.9, 20.0, 20.1, 20.2, 20.3, 20.4, 20.5, 20.6, 20.7, 20.8, 20.9, 21.0, 21.1, 21.2, 21.3, 21.4, 21.5, 21.6, 21.7, 21.8, 21.9, 22.0, 22.1, 22.2, 22.3, 22.4, 22.5, 22.6, 22.7, 22.8, 22.9, 23.0, 23.1, 23.2, 23.3, 23.4, 23.5, 23.6, 23.7, 23.8, 23.9, 24.0, 24.1, 24.2, 24.3, 24.4, 24.5, 24.6, 24.7, 24.8, 24.9, 25.0, 25.1, 25.2, 25.3, 25.4, 25.5, 25.6, 25.7, 25.8, 25.9, 26.0, 26.1, 26.2, 26.3, 26.4, 26.5, 26.6, 26.7, 26.8, 26.9, 27.0, 27.1, 27.2, 27.3, 27.4, 27.5, 27.6, 27.7, 27.8, 27.9, 28.0, 28.1, 28.2, 28.3, 28.4, 28.5, 28.6, 28.7, 28.8, 28.9, 29.0, 29.1, 29.2, 29.3, 29.4, 29.5, 29.6, 29.7, 29.8, 29.9, 30.0, 30.1, 30.2, 30.3, 30.4, 30.5, 30.6, 30.7, 30.8, 30.9, 31.0, 31.1, 31.2, 31.3, 31.4, 31.5, 31.6, 31.7, 31.8, 31.9, 32.0, 32.1, 32.2, 32.3, 32.4, 32.5, 32.6, 32.7, 32.8, 32.9, 33.0, 33.1, 33.2, 33.3, 33.4, 33.5, 33.6, 33.7, 33.8, 33.9, 34.0, 34.1, 34.2, 34.3, 34.4, 34.5, 34.6, 34.7, 34.8, 34.9, 35.0, 35.1, 35.2, 35.3, 35.4, 35.5, 35.6, 35.7, 35.8, 35.9, 36.0, 36.1, 36.2, 36.3, 36.4, 36.5, 36.6, 36.7, 36.8, 36.9, 37.0, 37.1, 37.2, 37.3, 37.4, 37.5, 37.6, 37.7, 37.8, 37.9, 38.0, 38.1, 38.2, 38.3, 38.4, 38.5, 38.6, 38.7, 38.8, 38.9, 39.0, 39.1, 39.2, 39.3, 39.4, 39.5, 39.6, 39.7, 39.8, 39.9, 40.0, 40.1, 40.2, 40.3, 40.4, 40.5, 40.6, 40.7, 40.8, 40.9, 41.0, 41.1, 41.2, 41.3, 41.4, 41.5, 41.6, 41.7, 41.8, 41.9, 42.0, 42.1, 42.2, 42.3, 42.4, 42.5, 42.6, 42.7, 42.8, 42.9, 43.0, 43.1, 43.2, 43.3, 43.4, 43.5, 43.6, 43.7, 43.8, 43.9, 44.0, 44.1, 44.2, 44.3, 44.4, 44.5, 44.6, 44.7, 44.8, 44.9, 45.0, 45.1, 45.2, 45.3, 45.4, 45.5, 45.6, 45.7, 45.8, 45.9, 46.0, 46.1, 46.2, 46.3, 46.4, 46.5, 46.6, 46.7, 46.8, 46.9, 47.0, 47.1, 47.2, 47.3, 47.4, 47.5, 47.6, 47.7, 47.8, 47.9, 48.0, 48.1, 48.2, 48.3, 48.4, 48.5, 48.6, 48.7, 48.8, 48.9, 49.0, 49.1, 49.2, 49.3, 49.4, 49.5, 49.6, 49.7, 49.8, 49.9, 50.0, 50.1, 50.2, 50.3, 50.4, 50.5, 50.6, 50.7, 50.8, 50.9, 51.0, 51.1, 51.2, 51.3, 51.4, 51.5, 51.6, 51.7, 51.8, 51.9, 52.0, 52.1, 52.2, 52.3, 52.4, 52.5, 52.6, 52.7, 52.8, 52.9, 53.0, 53.1, 53.2, 53.3, 53.4, 53.5, 53.6, 53.7, 53.8, 53.9, 54.0, 54.1, 54.2, 54.3, 54.4, 54.5, 54.6, 54.7, 54.8, 54.9, 55.0, 55.1, 55.2, 55.3, 55.4, 55.5, 55.6, 55.7, 55.8, 55.9, 56.0, 56.1, 56.2, 56.3, 56.4, 56.5, 56.6, 56.7, 56.8, 56.9, 57.0, 57.1, 57.2, 57.3, 57.4, 57.5, 57.6, 57.7, 57.8, 57.9, 58.0, 58.1, 58.2, 58.3, 58.4, 58.5, 58.6, 58.7, 58.8, 58.9, 59.0, 59.1, 59.2, 59.3, 59.4, 59.5, 59.6, 59.7, 59.8, 59.9, 60.0, 60.1, 60.2, 60.3, 60.4, 60.5, 60.6, 60.7, 60.8, 60.9, 61.0, 61.1, 61.2, 61.3, 61.4, 61.5, 61.6, 61.7, 61.8, 61.9, 62.0, 62.1, 62.2, 62.3, 62.4, 62.5, 62.6, 62.7, 62.8, 62.9, 63.0, 63.1, 63.2, 63.3, 63.4, 63.5, 63.6, 63.7, 63.8, 63.9, 64.0, 64.1, 64.2, 64.3, 64.4, 64.5, 64.6, 64.7, 64.8, 64.9, 65.0, 65.1, 65.2, 65.3, 65.4, 65.5, 65.6, 65.7, 65.8, 65.9, 66.0, 66.1, 66.2, 66.3, 66.4, 66.5, 66.6, 66.7, 66.8, 66.9, 67.0, 67.1, 67.2, 67.3, 67.4, 67.5, 67.6, 67.7, 67.8, 67.9, 68.0, 68.1, 68.2, 68.3, 68.4

[illegible]

DATE: 2 JUL 1978

॥ श्रीवीतरागाय नमः ।

## PHONOLOGY OF PANJABI

AS

SPOKEN ABOUT LUDHIANA.

### Introduction<sup>1</sup>.

§1. The dialect which forms the subject of this thesis is spoken at and about the town of Ludhiana with a few class differences, and goes under the common name of Panjābī. Literally speaking the term Panjābī denotes the language of the Panjāb, "the land of the five rivers."<sup>2</sup> This area, however, does not cover the whole of Panjābī, nor is Panjābī the language of the whole of this area. To the east it is spoken much beyond the Sutlej, while in the west it is not spoken in great parts of the Bārī, Rachnā and Chaj Doābs.<sup>3</sup> The political extension of the province brought within its boundaries all the speakers of Panjābī to the east, but included also speakers of yet other dialects.<sup>4</sup> Hence it is not strictly logical to say that Panjābī is the language of the Panjāb.

§2. Sir George A. Grierson has restricted the term for dialects spoken over a fairly well-defined area. He distinguishes two main forms of the speech—the ordinary Panjābī and Dōgrī. The ordinary Panjābī has two standard dialects. The one recognised by the people themselves is Mājhi spoken in the districts of Lahore and Amritsar which is considered to be the purest

---

(1) For general history of Indo-Aryan speech in India, see J. Bloch: *La Formation de la Langue Marathi* §§ 1—26.

(2) Hobson Jobson: s. v. "Punjab".

(3) L. S. I. IX<sup>1</sup> p. 608.

(4) Mr. H. A. Rose in his "Contributions to Panjābī Lexicography": *Indian Antiquary* 1908 pp. 360 etc. treats Panjābī as the language of the Panjāb and includes in it Lahndī, Pahāri, Bāgarū etc.



form of the language. This judgment of the people is in keeping with the fact that the Mājha area has remained the seat of government for several centuries. The other standard is that developed by the Christian missionaries who first settled at Ludhiana and became familiar with the dialect spoken there<sup>1</sup>. This has not given rise to any great native literature.<sup>2</sup>

§3. **Literature**<sup>3</sup>. The Ādi-Granth is supposed to represent the earliest document written in the Panjābī language. But as a matter of fact it is a conglomeration of Indian dialects somewhat distorted by its redactors. About Jayadeva's Bengālī hymns appearing in the Granth, Dr. S. K. Chatterjee remarks that their

1. L. S. I. IX<sup>1</sup> p. 609.

2. Pt. Sardhā Rām, the writer of the famous books "**Sikkhā dē Rāj di Vitheā**" and "**Panjābī Bāt-Cīt**" belonged to Phillour, seven or eight miles north of Ludhiana, but he did not write in the pure form of his native tongue.

3. Nothing in English has yet been written about Panjābī literature except the information contained in the following books.

(i) E. Trumpp: "The Ādi Granth, or the Holy Scriptures of the Sikhs, translated from the Original Gurmukhī with Introductory Essays." London, 1877.

(ii) H. T. Thornton. "Vernacular Literature and Folklore of the Panjāb." J. R. A. S. (Vol. XVII) 1885 pp. 373 ff.

(iii) M. A. Macauliffe: "The Sikh Religion, its Gurus, Sacred Writing and Authors." 6 vols. Oxford 1909.

(iv) R. C. Temple: "The Legends of the Panjāb." Bombay and London Vol. I (1884), Vol. II (1885) and Vol. III (1900).

(v) C. Swynnerton: "Romantic Tales from the Panjāb, collected and edited from various sources." London, 1903.

(vi) G. A. Grierson: Bibliography given in L. S. I. IX<sup>1</sup> pp. 619—24.

(vii) Quarterly lists of the books printed in the Panjāb, issued by the Panjab Government as supplements to the Panjab Government Gazette.

(viii) J. F. Blumhardt: "Catalogues of the Hindī, Panjābī, Sindhī and Pashtu Printed Books in the Library of the British Museum." London 1893.

(ix) J. F. Blumhardt: "Catalogue of the Library of the India Office", Vol. II, part III. Hindī, Panjābī, Pashtu and Sindhi Books, London 1902.

garb has been so much changed that they have hardly left any trace of their Bengālī origin. The chief among the dialects represented in the Granth is the **Braj Bhāṣā**. Only a small portion of the work can claim to be called Panjābī as based on the spoken language. A good example of this is Japjī, the opening verses of the Granth.

The Mohanmadans were the first cultivators of Panjābī literature as based on the popular speech chiefly of the Gujrat and Gujranwala districts. The Hindus looked for their poetical inspiration to Braj or, sometimes, to the language of Tulsī Rāmāyaṇa, and hence a mixed dialect of Braj and Panjābī was the result. Quite a large literature exists in this mixed language, a good deal of which is still unpublished. It is used up to the present day by several Hindu and Sikh preachers at Amritsar and elsewhere. A similar mixture of Braj and Bengālī, called Brajaboli, was used by the Vaiṣṇava poets of Bengal.<sup>1</sup>

§4. The Mohammadans who had been recently converted had nothing to fall back upon except their own vernacular; hence arose a considerable literature in the spoken dialect dealing with various topics of the Muslim religion. Mention may be made of a Jang-nāmā, describing the battle between the Imām Hasan and

(x) H. v. Glasenapp: Die Literaturen Indiens von Ihren Anfängen bis zur Gegenwart: Leipzig 1929.

In vernacular, however, a good beginning has been made by Bāwā Budh Singh who brought out his "**Hans Cōg**" (Wazir-i-Hind Press Amritsar 1914) and "**Koīl kū**" (Mufid-i-Ām Press, Lahore 1916) in Panjābī (Gurmukhī). Besides these, Pīrā Dittā's edition of "**Hīr Wāris shāh**" (Lahore 1918) contains a useful introduction (Urdu) on the literature about Hīr. Maulā Bakhsh Kushta of Amritsar, also, has given a brief survey of Panjābī literature as an appendix in the edition of his Hīr (Urdu).

(1) D. C. Sen: "**History of Bengālī Language and Literature**" Calcutta 1911, p. 387.

Yazīd, written by Muqbil<sup>1</sup> about 200 years ago. Older than Muqbil is Bābā Farīd<sup>2</sup>. His couplets are in a form of Lahndī, but those found in the Ādi Granth under his name are almost free from Lahndisms.

Apart from the religious use, the vernacular was also used for national and tribal ballads—Pūran, Rasālū, Hīr, Sassī, Haqīqat etc.

§5. Here it will be interesting to point out that like Hindustānī literary Panjābī, also, has two varieties, which may be called Persian-Panjābī and Gurmukhī-Panjābī. They differ from each other exactly as Urdu does from Hindi, *viz.*, in script, vocabulary, metres, similes, sources for subjects, and a few points of construction and grammar<sup>3</sup>.

§6. The general position of Panjābī among the Aryan languages of India is between western Hindī and Lahndī. The important features which distinguish it from either, or are shared by it in common with one of the two have been summed up by Sir George Grierson in L. S. I. IX<sup>1</sup> pp. 615-17.

§7. To distinguish the dialect examined here from other dialects of Panjābī, I shall call it **Ludhiānī**. The following points may be noted in which it differs from Mājhi, the popular standard dialect :—

(i) So far as my speech may be taken to represent Ludhiānī, it does not distinguish between dental and cerebral

(1) Lithographed in Persian characters, Lahore 1877. Numerous editions have appeared since. Another poem by the same called "Hīr" was edited by me and published by the Panjab University, Lahore 1921.

(2) Gulzār or Isrār-i-Farīdī. Lithographed, Lahore or Multan?

(3) Lately the Panjab University has felt the need of instituting two different sets of examinations for these varieties of Panjābī.

**n** and **l**. With the modifications described under Phonetics, all its **n** and **l** are alveolar. According to Sir George Grierson Mājhi, too, does not distinguish between **l** and **l̥** but a few miles away from Lahore the distinction is very prominent.<sup>2</sup>

(ii) The reduction of the intervocalic **h** to tones is not so common in Ludhiānī as it is in Mājhi, thus **Lahaur**, **Luhāri**, **Kahānī**, **rāhī** pronounced with **h** in Ludhiānī are pronounced with tones in Mājhi as [**l̥a.ɔr**, **l̥u.ɔri**, **k̥a.ɔni**, **r̥ai**].

(iii) Ludhiānī does not possess initial **v**- as Malwaī and Mājhi do.

(iv) Ludhiānī has a greater tendency to double intervocalic consonants than Mājhi has. L. S. I. IX' p. 651. Compare the doubling tendency of vernacular Hindustānī of Sahāranpur, Meerut and Muzaffarnagar districts. L. S. I IX' p. 213.

(v) Mājhi often pronounces a vowel in a low tone after an initial **r**; e. g. **Rām**, **rōṭṭī**, **Rānō**, become **Rhām** [**r̥a.ɔm**], **rhōṭṭī** [**r̥o.ṭṭi**], **Rhānō** [**r̥a.ɔno**] in Mājhi.<sup>3</sup>

(vi) Ludhiānī does not use the double tone so frequently as the dialect of Wazirābād. Ludh. **ḍhiḍḍ**, **bhābbi**, but Wazirābādī **ḍhiḍḍh** [**ṭ̥iḍṭ̥**], **bhābbhi** [**p̥āb̥bi**].<sup>4</sup>

(vii) There is a tendency to interchange **r** and **ṛ** to some extent in Mājhi. It is very conspicuous in Multānī<sup>5</sup>. Ludh. **pūri**, **kacauri** but WP, Lah. **pūṛi**, **kacauri**.

(1) Sir George's argument that '**Dulhan Darpaṇ**, written in the purest form of the Mājhi, does not contain a single cerebral **ṛ** from cover to cover'' (L. S. I. IX' p. 609) may only be a matter of printing. Maya Singh's Dictionary (Lahore 1895), also does not distinguish between **l** and **l̥**, while the Ludhiana Dictionary (1854) on which it is based, distinguishes them very carefully.

(2) Dr. Bailey : "**Panjābī Manual**", and "**Panjābī Phonetic Reader**".

(3) Personal observation for Lahore; Bailey's **Panjābī Manual** for Wazirābād.

(4) **Panjābī Phonetic Reader** p. xv.

(5) L. S. I. VIII' p. 324.

(viii) The PI groups **tr dr** are heard in Mājhi while in Ludhiānī they have been assimilated. Ludh. **putt**, **sūt**, **tinn**, **chiddā**, **nīd**; Mājhi **puttar**, **sūtar**, **traī**, **chidrā**, **nīndar**.

(ix) Pronominal suffixes occasionally heard at Lahore, become more prominent as one goes towards Lahndī, but are altogether absent in Ludhiānī.

(x) Ludhiānī is more regular in its formation of the past tense or past participles than Mājhi is. Newton's Panjābī Grammar p. 460 gives a list of some fifty irregular forms, all of which I have heard at Lahore, but only about a dozen at Ludhiānā, many of which have the regular form also. **chāttā** from **chānnā** 'to sift' heard at Lahore should be added to Newton's list.

(xi) The Future III sing. is often **karīgā** etc. in Mājhi as against **karū** or **karūgā** etc., in Ludhiānī.

(xii) **-gā** is often added to the substantive verb in the present and past tenses in Ludhiānī but never in Mājhi.

(xiii) The verb substantive in the past tense is conjugated for person in Mājhi but not in Ludhiānī.

(xiv) The word for 'house' **ghar** is pronounced with a short close vowel at Ludhiana thus [**k<sub>o</sub>ar**], but with a longer and opener vowel at Lahore. In Poṭhowārī it is distinctly [**ɑ:**] which I observed at Taxila. The Lahore pronunciation is somewhere between the two. I have not, however, observed this difference of pronunciation in other words ending in **-ar**.

(xv) The word for 'one's own' is **apnā** in Ludhiānī but **āpnā** in Mājhi, and **āv dā** in Malwaī.

(xvi) L.S.I. IX<sup>1</sup> p. 616 says that the postposition of the agent case is **nai** or **nāi** in Panjābī. So far as I have heard, it is **nē** or **nē** everywhere as in Ludhiānī. In the Doābī of the Hoshiārpur district, however, **nāi** is frequently heard.

(xvii) The vocabulary is practically the same in both the dialects, but quite a large number of words differs in form and

pronunciation; e.g. Ludh. **tinn** (3)', **geārā** (11)' **caubī** (24) **pacci** (25) **bun** (to weave), **bhānajā** (sister's son), **gāl** (abuse), **mālā** (wreath), **lattā** or **littā** (taken) but **Majhī trai**, **yāhrā**, **cahvi panjhī**, **un**, **bhaṇēā**, **gāhl**, **māhlā**, **lītā** etc.

§8. **Definitions.** For the definition of Primitive Indian (PI), Middle Indian (MI) and Modern Indian (Mod. I) see **Turner** §5. In the course of the present study it was often necessary to distinguish between Eastern Panjābī (EP) and Western Panjābī (WP). By EP is meant the language spoken in the South-eastern districts of the Panjab, viz., Ludhiānā, Mālarkoṭlā, part of Ferozepore, the Powādh area, Jālandhar and part of Hoshiārpur. Powādhī when specially mentioned, denotes the language spoken about the town of Paṭiālā.

WP denotes the language spoken in the districts of Amritsar, Lahore, Gujranwala and Gujrāt. and parts of Sialkote and Gurdaspur.

### Phonology.

§9. The phonological changes undergone by PI in its development into Panjābī may be divided into two classes—Quantitative and Qualitative. The former depend on what is commonly called stress-accent. They affect syllables as a whole but unless the syllable contains a long consonant or a consonant group, appear in vowels only. The other kind of changes depend on the position, the neighbour and the articulation of a sound, and generally affect consonants but very rarely vowels also. Here it will be more convenient to treat separately the changes undergone by vowels and consonants.

### Vowel-changes.

§10. **Accent.** As just mentioned, vowel-changes mainly depend on stress accent. Now the nature, history and even the very existence of this accent in PI or its subsequent stages are not known with any certainty. Although the Sanskrit Grammar'ans make no mention of a non-musical accent, and although it is

highly improbable that it should have escaped the notice of the eminent Hindu phoneticians, if it had been at all prominent, yet the fact that so many vowels were shortened or dropped in the course of their history compelled scholars to propose different theories for their explanation. Dr. Pischel ascribed to the musical accent of Pk., functions similar to those of **stress-accent** in explaining certain Pkt. forms<sup>1</sup>, while Sir George Grierson<sup>2</sup> and Prof. Jacobi<sup>3</sup> assumed the existence of a stress-accent in Vedic and Sanskrit apart from the musical one. Originally perhaps the stress-accent fell on the same syllable as the musical accent and hence the grammarians' silence about it<sup>4</sup>. In course of time the musical accent ceased to exist, and then the stress-accent which then fell on the same syllable that had lost the pitch, readjusted itself till it was thrown on the first syllable, or on the syllable (except the final) containing a long vowel; and if there were more than one syllable containing long vowels, on the last (not the final) from among those.

§11. The different views regarding stress-accent in Sanskrit and Prakrits held by Pischel, Jacobi, Grierson and Bloch<sup>5</sup> have been discussed at length by Turner<sup>6</sup>. He shows that the examples which the German professors have explained in the light of stress-accent can be explained in a different way, and may not at all be due to stress. His enquiry has, however, brought to light another very interesting fact, namely that the IAVs can be classed into two groups of which one (consisting of H. G. Panj. and

(1) Grammatik der Prakrit Sprachen §§ 141-47.

(2) Z.D.M.G. Vol. 49, p. 395; J. R. A. S. for Jany. 1895.

(3) Z.D.M.G. Vol. 47 p., 576.

(4) Cf. Prof. D. Jones's remarks: "The subject of stress is very closely connected with that of intonation. It is certain that much of the effect commonly ascribed to stress is really a matter of intonation." **Pronunciation of Russian** 1923 § 763.

For functions of musical and stress accent see Giles: **Comparative Philology**: London 1901 §§ 88-94.

(5) §§ 32 ff.

(6) J.R.A.S., 1916, pp. 203,

possibly Beng. and Singh.) descends from a Pkt. or Pkts. in which a penultimate stress<sup>1</sup> had developed, and the other group represented by Marāṭhī comes from a Pkt. in which the stress had appeared on the same syllable as the Vedic accent.

§12. Without postulating further on this point, it is certain that there was in Skt. and Pkts. something with functions similar to those of stress-accent, and that this had much to do with the phonology of the IAVs. We may call this something the syllabic prominence of a word which according to phoneticians comprises three distinct forces—length, stress and pitch. In some languages one of these forces may be more conspicuous than the others, *e.g.* in English stress is more marked. In others length may be more conspicuous as in several Indian languages. Dr. Bloch's remarks about Marāṭhī that it is convenient to regard the regular vowel-changes of quantity and even of quality in that language as depending on a purely quantitative rhythm, fit in quite well with the above notion of syllabic prominence.

### Vowel-changes.

§13. Having thus shown the necessity for assuming a stress-accent in Skt. and Pkts. and the place it occupied in the word, it is reasonable that the changes of accented vowels should be treated separately from those of the unaccented.

### Vowels in accented Syllables.

§14. The vowel-changes are comparatively more modern than the consonant ones. As we proceed from PI to MI we find that vowels have preserved both quality and quantity except in some cases. The regular changes are  $\text{r} > \text{a}$ ,  $\text{i}$ ,  $\text{u}$ ,  $\text{ri}$ ; ( $\text{l} > \text{ili}$ );  $\text{ai} > \text{ē}$ ;  $\text{au} > \text{ō}$ , the long vowels becoming short before consonant-groups except in the N. W. Prakrits.<sup>2</sup> Even in Apabh-

---

(1) To be modified according to the statement about the re-adjustment of the stress-accent mentioned in the last paragraph.

(2) T. Michelson: JAOS, Vol. 31 p. 232.



**rāṃśa** the condition of vowels has remained practically the same as that in Pkts, except in the final position where they have been shortened. But the case is very different when we come to the modern vernaculars. In these the unaccented vowels have suffered terribly. The only force to preserve syllables and consequently vowels was accent. It is, therefore, that vowels in accented syllables in whatever position they may be, have come down unchanged. Here it may be pointed out that an accented syllable is usually closed or intoned in Panjābī, the reason being that the PI intervocalic stops have disappeared or become *h*, and most of the Panj. intervocalic consonants are the result of PI consonant-groups.

§15. Examples:—<sup>1</sup>

*a > a* : *agg* (*agnī-*); *aṭṭh* (*aṣṭáu*); *sapp* (*sarpá-*); *cand*, WP *cann* (*candrá-*); *karnā* (*károti*); *gadhā* (*gardabhá-*)

*ā > ā* : *āṇḍā* (*āṇḍá-*), *āddā* (*ādrá*), *kānnā* (*kāṇḍa-*), *dākh* (*drākṣā*), *kānā* (*kāṇá-*), *namānā* (*nirmāna-*), WP *nanān* (*nānāndā*).

*i > i* : *ikkh* (*ikṣú-*), *innhan* (*indhana-*), *pinn* (*pīṇḍa-*), *sikkh* (*sīkṣā*).

*ī > ī* : *līkh* (*līkṣā*), *jī* (*jīvā-*), *pīṛhā* (*pīṭha-*), *pīr* (*pīḍā*), *bīhī* (*vīthikā*), WP *hīh* (*īṣā*).

*u > u* : *muṭṭh* (*muṣṭī-*), *russnā* (*ruṣyati*), *puṛ* (*puṭa-*), *putt* (*putrá*), *kukkh* (*kukṣī-*).

*ū > ū* : *ūnā* (*ūnā-*), *jūā* (*dyūṭā*), *mūt* (*mūtra-*), *sūī* (*sūcī-*), *gūṛhā* (*gūḍhā*).

*ē > ē* : *khēt* (*kṣētra-*), *bhēḍ* (*bhēḍra-*), *ēluā* (*ēluka-*).

*ō > ō* : *ōḍ* (*ōdra-*), *cōr* (*cōrā-*), *kōṭṭhā* (*kōṣṭha-*).

*ai > ē* : *ēkkā* (*aikya*), *cēt* (*caitra-*).

*au > ō* : *pōttā* (*pāutra-*), *gōrā* (*gaurā*), *dōhtā* (*dauhitra-*).

No example has survived in Panjābī containing the PI vowel *ī*.

---

(1) The accent mark on PI words represents the musical accent and not the stress.

### Vowels in closed Syllables.<sup>1</sup>

§16. Vowels in closed syllables are usually accented, and consequently they have preserved their quantity and quality except when they lose their accent. Thus long vowels appear as long, and short ones as short. In this respect Panjābī together with Sindhī, Lahndī and other N. W. languages is more archaic than its other sisters of the central and outer groups, viz., Hindī, Gujarātī, Rājasthānī, Marāṭhī, Bengālī etc. In Pkts. of the latter, long vowels before consonant-groups were shortened which in course of time were again lengthened in Hindī Gujarātī etc., but this time at the cost of shortening the following consonant, so that all distinction of original vowel-length in front of consonant-groups was lost in these dialects.

§17. The absolute length of the Panjābī vowels descended from PI long vowels before consonant-groups obeys the general laws of vowel-length in Panjābī, i. e. they are fully long in syllables closed by a single consonant, a little shorter in open syllables, and still shorter in syllables closed by a long consonant or a group behaving as such.<sup>2</sup> Although the absolute length in the last case is nearly the same or often less than that of the corresponding Panj. vowel occurring in an accented syllable closed by a single consonant and descended from a PI short vowel in an open syllable, yet the two differ in quality, the former being somewhat closer than the latter; and in Panjābī as in several other languages, long vowels are a little closer than their corresponding short ones.

(1) In Skt. closed syllables were of two kinds—closed by a single consonant and closed by one or more consonants of a group the rest of which formed part of the following syllable. Closed syllables of the first kind occurred in pausa only, and those of the second kind in the interior of a word or sentence. For closed syllables of Panjābī see **Length** in Phonetics.

(2) This is perhaps a universal rule in languages where long consonants exist. For Russian see D. Jones: **Pronunciation of Russian** §§ 746-50.

§18. In the North-Western Prakrits the tendency for shortening long vowels before consonant-groups does not seem to have arisen. At least there is no documentary evidence to show that they ever shortened the long vowels in closed syllables to such an extent as to confuse them with the original short ones. Aśoka's edicts at Mānsehrā and Shāhābāzgarhī do not help us in this matter as they are engraved in Kharoṣṭhī script which does not mark vowel-length. The Gīrnār recension, however, preserves long-vowels before consonant-groups,<sup>1</sup> although, in Gujārātī Apabhraṃśa they appear as short, being again lengthened with compensatory shortening of the following consonant.

§19. The preservation of vowel-length before consonant-groups is a regular phenomenon in Panjābī, there being a few exceptions only. A final double consonant following a long vowel is shortened.

**Examples:—**

a : satt (saptá), hatth (hástá-), kamm (kárma-) dand (dánta-), sadd (sábdá-) etc.

ā : kānnā (kāṇḍa), pāssā (pārsvá), kāṭh (kāṣṭha-).

i : sinjñā (siñcāti), cittā (citrá), mitt (mitrá.)

ī : līkh (līkṣā).

u : suddh (suddhā-), putt (putrá-), duddh (dugdhá-).

ū : sūt (sūtra-), cūnnā (cūrṇa-).

ē : nettī (netrī), jēṭṭhā (jyēṣṭha-), khēt (kṣētra-).

ō : koṭṭhā (kōṣṭha), cōkkhā (cōkṣa-)

§20. PI ai au before consonant-groups are represented by i, u (or e, o presumably short) in Pkts., but in Panjābī they appear as long ē, ō, so in H. Guj.<sup>2</sup> etc. after lengthening of the Pkt. short e, o.

(1) Michelson: JAOS Vol. 31, pp. 231—34.

(2) Turner: § 37.

ai : ākkā (aikya-), cet (caitra-)

au : pōttā (pāutra-).

§21. Exceptions are of two kinds, (i) those in which an originally long vowel is shortened and (ii) those in which an originally short vowel is lengthened. The first kind seems to have been borrowed in the Pkt. stage, and the second kind in the modern stage from some neighbouring dialect having opposite tendencies, possibly Bāḡaru or vernacular Hindostānī.

(i) It is interesting to note that most of the exceptions of first kind have **r** as the first member of the consonant-group that comes after the long vowel.

§22. ā > a : allā (\*ārdla-), baddal (vārdala-), mangnā (mārgati) but māḡ f. 'parting line of hair' if derived from mārga must be a loan from H. cf. Panj. magar 'after' (mārga + ra-?), magghar (mārgasira-), kattak WP kattā, kattē (kārttika-) māihgā (mahārga), baḡḡhī 'bribe' is from \*vārdhika-, paṭṭhā 'muscle' if connected with a vṛddhi form of prsthā; apnā (ātmanah) must be a loan from H. cf. WP āpnā. Phaggan (from phālguna-, and not from phālgunā-), amb (āmra-, the form amra-, also, is found in the kōśas). bajjanā (vādyate) may have come from an analogical form \*vadyatē, cf. nadati: nadyatē, āṭṭā, Mul. aṭṭā (Pkt. \*aṭṭa-) may be a loan from H. if it is derived from a PI word beginning with short **a** followed by a group **r** + consonant. cf. Pers. ārd.

§23. ī > i : tikkhā (tikṣṇa-) is rather difficult to explain. No PI word containing ī + r + consonant has been found to exist in Panjābī. The reason is that most of such words were past passive participles and they were replaced by analogical formations.

§24. ū > u: unn (ūrnā), kūddnā (kūrdati), kucc (kūreā-) dubb (dūrvā), muḡḡh (mūrdhā), tunnā (tūrṇa-), WP kummā (kūrmā), WP Pujjā (pūryate), WP punnā (pūrṇā), punneā

(pūrṇimā), WP ubbhā (ūrdhvā-), **sujjh** occurring in **Vārā Bhāi Gurdās VI**, 20, 2, a composition in a mixture of Hindī and Panjābī (sūrya-). A considerable number of Skt. words with-ūr- including most of those cited above, also, appear with ur- in dictionaries. Other words are **sunṇā** (śūnyā-, also śunya-) **rukḥhā** (rūkṣā also rukṣa-), **mull** (mūlya).

Seeing the shortening of the PI long vowels before r + consonant-groups to be so regular in most words, one is tempted to regard as loans the few words where the vowel does not shorten. Such are **pāssā**, **cūnnā**, **ḍāḍḍhā**, **gājjar** and **mājnā** or **mānjnā**.

§25. (ii) The second kind of exceptions (words with ā) may have come from vr̥ddhi form or be recent loans.

a > ā: **ātthan**, **ātthamnā**, **āthnā** (āstana-), **gāggar** (gargari), **sāg**, **sāngā** (śaṅkū-), **lātthī** but also **latth** (\*latthi cf. yaṣṭī-), **bāt** 'road,' but **battī** 'wick,' **batthī** 'stone' (vartī- or vārtma), **bāg** (valgā), **hātthī** (hastī-), **khāj** (kharju-).

i > ī: **rītthā** (ariṣṭa-), **nīd**, WP **nīdar** (nidrā), **majjth** (mañjiṣṭhā), **jibh** Poṭh. **jibbh** (jihvā), **kittā**, (kṛtā- by analogy with suttā etc.), **gītthī** (agniṣṭhā cf. āngāra-)

u > ū: **ūncā**, WP **uccā** (ucca-), **pūch**, WP **pucch** (pūccha-), **ūth**, WP **utth** (uṣṭra-), **kūhl** (kulyā, cf. kūlya- 'belonging to a bank, kūlinī 'river'); **jūth**, **jhūth** (juṣṭa-) both these words, seem to be loans from H, the idea of **jūth** is rather religious, and for **jhūth** the regular word in WP is **kūr**.

### Unexplained changes in accented vowels.

§26. The following are the cases where vowels in accented syllables have undergone a change. Many of them are old and go back to MI., or are shared by the cognate languages also.

a > i: No satisfactory explanation can be given for this change. The Pkt. words in which this change has taken place, appear in their regular form in Panjābī when they survive in it; eg. pakvā- > Pkt. pikka- but Panj **pakkā**, H. *id.*, Guj.

pākū; āngāra- > Pkt. imgāla but Panj. āgeār. pakka- and amgāra also occur in Pkts. (Pisch. §§ 101, 102.).

injh (āsru-), pijj, WP pajj (if connected with paryaya-), picchā (paśca-) H. pīchā- cf. Guj. pachī; the Panj. form is, perhaps due to contamination with piṭṭh < prṣṭha-; pinj<sup>a</sup>rā (panjara-) H. id., Rāj. pījrā, Guj. pājrā, even Pers. panjar; mijjh (majjā cf. AMg. miṃjā Pisch. § 74), Sin. miña. In these words the change a > i may be due to the following palatal just as a > u is due to the presence of u in the following syllable.<sup>1</sup> Nevertheless normally a followed by a palatal remains unchanged, and there are cases, as below, in which a not followed by a palatal becomes i. cirā (caṭaka-) H. id. opposed to Nep. caro; pīglā (paṅgu-) H. pāglā; bikk beside bakka (valka-), bingā (vakrā-, Pkt. vaṃka-) H. bīkā, bākā. Panj. bāk 'a bent oval ornament for ankle must be a loan from H. mirac, WP marac (marica-: \*maricya- to account for Panj. c-, cf. vaṇija-: vaṇijya-), hiran (hariṇa-), imlī (amlikā), riṇḍi (ēraṇḍa-). In ginānā (gaṇayati) the original word may be grṇāti as suggested by Skt. gaṇayati, Guj. gaṇvū. Poādhī jib beside H. jab, ib beside H. ab. chikkā beside chakkā (ṣaṭka-); Poṭh. ninān (nanāndā).

In Lahndī in the unaccented syllable, the change a > i is due to the influence of the final i;<sup>2</sup> e.g. kukkiṛ f., chōhir f. hēkil f. (hēkul m. boar), randiṇ f., vōhiṛ 'etc. All these must have originally ended in ī being feminines.

WP khiddū beside EP khuddō (kanduka-?) cf. Apabh. kindua; Bhavisatta. 3, 5.

Rājasthānī appears to substitute i for a in a number of tatsamas or semi-tatsamas.<sup>3</sup>

§ 27. a did not change to ī under any circumstances. Panj. chī beside chē cannot come from Skt. ṣaṭ cf. Pkt. cha. The form chī or chē is probably the result of contraction of a+ī in Pkt. chahim > Apabh. chahī.

(1) cf. Grierson's remarks that a > i may sometimes be due to a preceding palatal ch. ZDMG Vol. 49 p. 403.

(2) L. S. I. VIII <sup>2</sup> p. 250,

(3) L. S. I. IX <sup>2</sup> p. 33.

§28.  $a > u$ : This change is in most cases due to the influence of  $u$  in the following syllable. In Pkts. also,  $a > u$  was generally due to the presence of a labial sound in a neighbouring syllable. (Pischel §104). Gujarātī has remained free from this change and also from the change of  $a$  to  $i$ .

**ungal** (aṅgūli-) Guj. **āgaḷ**; **cunj** (cañcu-) H **cōc** but Guj. **cāc**; **ungarnā** (aṅkura-), **sungarnā** (saṅkuṭati), **mucch** beside **mass** (śmaśru- cf. Pkt. maṃsu-?) **kunj** also **kanj** 'snake's slough' (kañcuka-); **unjal** (aṅjali- on the analogy of aṅguli- > **ungal**, or from udañjali- 'hollowing the palms and then raising them' cf. Mar. **omjaḷ**, **vaṃjaḷ**), **khuddō** (kaṇḍuka-?), **pur** beside **par** 'upon' (upari, \*uppari > Paj. **uppar**).

This change is specially frequent in Bengālī, and Oṛia.<sup>1</sup> In Lahndī and Kashmīrī dissyllabic words often take  $u$  in the second syllable due to the influence of the final Apabh.  $u$ . Thus Nom. Sing. **kukkuṛ**, **chōhur**, **raṇḍuṇ** 'widower' but Nom. pl. **kukkaṛ**, **chōhar**, **raṇḍaṇ**.<sup>2</sup>

§29.  $a > \bar{a}$ : Due to a following **h** under definite conditions. See § 75.

$a > \bar{a}$ : **bēl** (valli-), **chēj** or **sēj** (śayyā) go back to Pkt. vēlla- and sējḡā (Pisch. §107). **sēllā** 'spear' (śalya-), **chējḡā**: H. **chajḡā** is a recent example; for **chē** 'six' see § 27.

§30.  $a > ai$ : (i) Due to a following **h** under definite conditions. See §§ 70-71.

(ii) In a number of **tatsama** or recent loan words, this change is found in an accented syllable due to a following nasal. Some of these examples are shared by H. and Mar. **Sainkar** (śaṅkara-); **baingan**, H. *id.* (vaṅgana-); **paintī**, H. **pāitīs** (Pkt. paṇatīsa), **saintī** H. **sāitīs** (Pkt. sattatīsa-); **pāihaṭ**. H. **pāisath** (Pkt. paṇasatṭhi); H. **pāitālīs**, **sāitālīs**, but Panj. **pantālī**, **santālī** (Pkt. paṇacattālīsa, sattacattālīsa-). The nasal in **saintī**, **santālī** is perhaps due to analogy of **paintī**, **pantālī**. WP **paine** but EP **panc**, H. *id.* 'arbitrator'; W P **saincā** but

1. Grierson: ZDMG Vol. 49 p. 403.

2. L. S. I. VIII<sup>1</sup> p. 253.

E P. *sancā* 'mould,' WP. *painchī* but EP *panchī* 'bird,' WP. *kaiṇṭhā* but EP *kaṇṭhā* 'necklace'; Poṭh. *gāidhlā* but EP *gāidhlā* 'muddy'; WP *bāissarī* but EP *bansarī* 'flute'; WP *kainc<sup>n</sup>ī* but EP *kanc<sup>n</sup>ī* 'dancing girl'; H. *gāidā* (*gaṇḍaka*-), Mar. *māid* (*manda*-, Bloch § 58).

In the Panj. word *aincī* from Jng. *inch*, *i* has become *ai*.

§31. It may be interesting to point out that final *a* in the names of the Hindī letters क, ख etc., is often pronounced as diphthong *ai* or [æ] in Panjābī, thus *kai*, *khai* or [kæ, khæ] etc. Another tendency is to pronounce it long, thus *kā*, *khā*, etc., this of course is necessary because Panjābī words do not end in short vowels except final *a*.

§32. *a > au*: (i) Due to a following *h* under certain conditions. See § 72.

(ii) Due to a following nasal as in *a > ai* like which this, also, is more frequent in WP and is confined to *tatsamas* or loans. *caumpā* (*campa*-), EP *baunsī*, *bansī* beside *bainsī* (*vaṃśā*), EP *kant*, WP *kaunt* (*kānta*-); EP *saklamp*; WP *saklaump* (*saṅkalpa*-).

§33. *i > u*: This again is due to umlaut, *i. e.*, the influence of an *u* in the following syllable, and is very rare. *bund* beside *bind* (*bindū*-), *nuccaṇā* beside WP *niccaṇā* (\**niccaṇā*, intransitive of *naeṇā* < *niścōtati*). *sunghānā* (*śiṅghati*) comes perhaps from \**śṛṅkhāti* cf. Wackern §146.

§34. *i > e*: Due to a following *h* under certain conditions. See §76.

*i > ē*: According to Pkt. grammarians, *i*, *u* often become *e*, *o* before consonant-groups (Pischel § 119). Such words are more properly to be derived from Vṛddi-forms (Bloch § 80). *kēssū* (*kiṃśuka*-: *kaiṃśuka*-), *nēmbū* (*nimbūka*-: *naimbuka*-), *sēm* (*śimbā*: *śaimbya*-), *sēṭh* 'expressed sugarcane' (*śiṣṭa*-: \**śaiṣṭa*-) cf. H. *sīṭh*, Mar. *śīt*.



§35. **i > ē**: The words in which this change has been noticed by Pkt. grammarians can be explained otherwise (Pisch. §§115, 122). In **Panjābī** two examples have survived which are, also, shared by other IAVs.

As to **khelnā**, **khēdnā** (**kriḍati**), it is probable that there were two separate roots  $\sqrt{\text{kriḍ}}$  and  $\sqrt{\text{khel}}$  in PI which were confused with each other in Pkts. (cf. Pischel §122).

**bahērā** (**vibhṛtaka-**). Pischel §115 quotes **bahētaka** as found in **Vaijayantī** 59, and **vahedaka** in **Böhtlingk**. Evidently the form in which the word was borrowed by Vedic from the aboriginal speech seems to be different from the form which gave rise to the modern words. AMg. **vibhālaē** points to **vibhēdakaḥ** (Pisch. § 121, Bloch § 80).

§36. **u > a**: Only one example has been found in which an accented **u** has changed to **a**, WP **apparnā** beside **upparnā** (**utpatati**). In **maulnā** 'to blossom' the change goes back to Pkt. (**mukula-** > **maūla-** Pisch. §123) where it is regular. cf. Pkt. **maū-** < **mṛdu**.

§37. **ū > i**: **siūnā**, **seōnā** (**svarṇa-**: **śuvārṇa-**: \***sivārṇa-**).

§38. **ū > o**: Like **i > ē**, this change, too, noticed by Pkt. grammarians can be explained by **vṛddhi** forms (Pischel § 125, Bloch 80). **pōnnā** (**punḍra**: **paunḍra-**), **pōkkhar** (**pūṣkāra-** **pauṣkara-**), **pōl** (**pūlya-** \***paulya-**). **mōtthā** (**mustā**: \***mausta-**), **kōṛh** (**kuṣṭha-**: \***kauṣṭha-**, cf. Pā. **kōṭha**), **mōklā** (J. Skt. **mutkala-**: \***mautkala-**), **ṭhōhlū**, Mul. **ṭhōhl** (**sthū'ā-**: **sthaulya-**). **pōtthā** (**pustaka-**: \***paustaka-**) really comes from Pehl. **pušt** 'skin' connected with Pī **prṣṭha-** (**Grundriss Irānisch** Vol. I pt. 2 p. 274) for the word is not very old in Skt.

§39. **ē > ī**: as in **rīn** beside **rēn** (**rēnu-**).

§40. **ō > ū**: as in **jūn** 'birth past or future' (**yōni-**).

## VOWELS IN UNACCENTED SYLLABLES.

### Treatment of the final syllable.

§41. The final syllable of a PI word has remained in an unstable condition throughout its development down to the modern times in consequence of which it has been undergoing a gradual and constant decay. In the earliest stage a PI word in its inflected form could end in a vowel or a consonant. By the time of Pāli and Aśoka, all final consonants had disappeared leaving no trace except -n after a short vowel and -m which became anusvāra. What was in PI devāḥ, devān, devāt, devam, tasmīn, kurvan, bharēt, etc., became in Pāli devā, devā, devā, devam, tassim, kuvvam, bharē etc., respectively. The Pkt. forms **parisā** (parīṣat), **maṇam** (manah) etc., are not the cases of lengthening a vowel after the elision of a final consonant, or of changing the final consonant into anusvāra, but are due to the further addition of case terminations so that they may look like inflected forms of the most common types.

§42. Although the final vowels held their position much longer than the consonants, yet several cases of preference for a short vowel are noticeable in Skt. in its transition from Vedic, e.g. RV yātrā, tātrā, ātrā, kūtrā are handed down in Skt. as yatra, tatra, atra, kutra only. More examples can be quoted from Pāli (Geiger §32), and Prakrits (Pischel §113).

The final anusvāra often becomes the nasalisation of the preceding vowel. Hundreds of such cases can be quoted from AMg. and other Pkts.

§43. As we pass from Pkts. to Apabh. we find that the final vowels have once more been shortened. Here the words end in vowels only, usually short, pure or nasal.

§44. In most of the modern languages the final short vowel of the Apabh. stage after a consonant has also disappeared, thus Apabh. gharu, phalu etc., become Panj. H. **ghar**, **phal**, Guj. Mar. **ghar**, **phal**, etc. The final vowel after another vowel

coalesced with the latter to form a single long vowel, thus Apabh. *ghōḍaū*, *māliū* become Panj. H. *ghōṛā*, *mālī*, Guj. Rāj. *ghōṛō* or *ghōḍō*, *mālī*. The languages which retain the final short vowel after consonants are Sindhī and Bihārī. Panjābī belongs to the other category although an extremely short vocalic element [ə] is frequently audible at the end of a word. On the whole, its effect is not so distinct as in Sindhī.

§45. The decay of the final syllable is a striking phenomenon of the languages of the Indo-Iranian branch. "Numerous examples of reduction and loss in the Middle and New Indo-Iranian dialects of the final syllable existing in the Old Indo-Iranian languages may be gathered from almost every page of the book"—Louis Gray's **Indo-Iranian Phonology**. ( § 961).

§46. A potent factor in the decay of syllables as seen in the more recent stages of the Indo-Aryan vernaculars (esp. H. Panj. Guj.) has been the absence of stress-accent on those syllables. The final syllable has always remained unaccented, and hence the gradual decay in its transition from one generation to the other.

§47. For the greater weakness and decay of the final sounds of a word than the initial ones, another reason may be given; viz., the economy of effort. Every speaker becomes more or less conscious of the beginning of separate words when using them with different suffixes and prefixes to express the allied meanings. Now mutual intelligibility being the main object of language, the effort of the speaker to speak and that of the hearer to hear the final sounds of a word are relaxed as soon as the intended meaning has been disclosed by the initial syllables. Consequently the final sounds lose their importance and thereby become more liable to decay.

§48. As mentioned above, Pkt. words could end in a vowel, short or long, or in **anusvāra** preceded by a short vowel only. In Apabh. the long vowels were shortened and the **anusvāra** was

changed into the nasality of the preceding vowel. In Panjābī they all have disappeared after a consonant, but have contracted after a vowel.

§49. Examples of the loss of final vowels.

	Skt.	Pkt.	Apabh.	Panj.
Pkt. -a	kara	kara	kara	kar
	pāñca	pañca	pañca	pañj
	saptā	satta	satta	satt
Pkt. -ā	mūrdhā	muddhā	muddha	muddh
		(Bhavisatta. 167, 4)		
	ātmā	appā [Panj Pkt. — *āppā]	—	āp
	lajjā	lajjā	lajja	lajj
	jāñghā	jañghā	jañgha	jañgh
			(Bh. 77, 2)	
Pkt. -i	upari	uvari cf. AMg. uppim	—	uppar
Pkt. -ī	agnīḥ	aggī	aggi	agg
	kukṣīḥ	cf. [kuechī	kuechi]	kukkh
	bhaginī	bhaiṇī	vahini	bhain
			(Bh. 309, 4)	
Pkt. -u	ikṣūḥ	*ikkhū, cf. uechū	—	ikkh
Pkt. -ū	vidyut	vijjū	vijju	bijj
	śvaśrūḥ	sassū	sassu	sass
Pkt. -ē	krōḍē	kōḍē	—	kōl
	pārśvē	passē	passē	pās
		(Panj. Pkt. *pāssē)		
Pkt. -ō	putrāḥ	puttō	puttu	putt
	bālāḥ	bālō	bālu	bāl
Pkt. -am	phālam	phalam	phalā	phal
Pkt. -im	ākṣi	[acchim]	[acchi] (Bh.)	akkh
Pkt. -um	āśru	aṃsum	—	inh, WP. anjh.

§50. From the pronouns of the first and second persons plural, *asmē*, \**tuṣmē*, we should expect P'anj. \**as[s]*, \**tus[s]* through \**assē*, \**tussē*; but actually we get *asī*, *tusī*, or *asā*, *tusā*. The *ī* in the first pair seems to represent the instrumental case termination because after them the agent sign *nē* is not used. The *-ā* in *asā*, *tusā* seems to be the regular oblique plural termination added to *as[s]*, *tus[s]*, on the analogy of nouns. These forms could not have come from *asmān*, \**tuṣmān*, for they, too, should have given *as[s]*, *tus[s]* through \**assā*, \**tussā*. The conjecture that *ā* in *asā*, *tusā*, is an oblique plural termination is strengthened by the fact that the agent sign *nē* can be optionally used after them. Before other postpositions like *nū*, *dā*, *tō* etc. *asā*, *tusā* (and not *asī*, *tusī*) are used. When accented on the first syllable they are pronounced separately from the postpositions, thus *ásā nē*, *ásā dā*, *túsā nū*. But when accented on the second syllable they are pronounced as one word with the postpositions. In this the nasalisation of *-ā* is taken away, the initial *a-* of *asā* omitted, and the *-s-* of *tusā* changed into *-h-* which then is shifted to *t*. The postposition *dā* becomes *ḍā*. The change of *s > h* and the omission of *a-* are optional in Mājhi.

### Vowels in non-final (unaccented) syllables.

#### §51. Preaccentual.

(a) When the syllable was initial and consisted of a vowel alone, it was reduced to a neutral vowel, which in some cases regularly and in others optionally disappeared. But *u* in dialects other than Poādhī tends to maintain its *u* quality however short it may become.

*a*: *gūtthā*, (aṅgūṣṭha-); *nhērā*, WP *hanērā* also (\* *andha-kara-*); *riṭthā* WP *harīṭthā* (āriṣṭa-); *khārā*, *akhārā* (akṣavāṭa-); *bacc*, WP *vaṇṇ* (āpatya-), the *a-* must have lost very early, *baccā* is from Pers. *bacca* as shown by *b-* in WP.; *dhaun* (ārdha + māna-); *nāj*, *anāj* (annāḍya-); *gahā*, *agahā* (āgra + ?); *hun* (adhunā).

The dropping of **a**- in **asā** has already been spoken of. **maus** (*amāvāsyā*) may be a loan, or -m- has been preserved through the loss of **a**- before the change -m->-(**ṽ**). **dhauncā** (*ardha-pañcama*-) is a loan because of -ñc->nc.

§52. **ā**: **Hārḥ** (*Āṣāḍha*-). The Ḍōgrī pronunciation of this word is peculiar, something like **ahār** [**ʔ.ā:r**]. WP **akhāṇ** (*ākhyāna*-). More cases can be cited from Persian loanwords, e.g., **rām** or **arām** (*ārām*); **bāj**, **abāj** (*āvāz*); **sān**, **asān**, (*āsān*) etc.

§53. **i**: For **i** also one has to look to Persian loans. **lāj**, **ālāj** (*‘ilāj*); **nām**, **anām** (*in‘ām*) etc.

**ī**: **amān**, vul. **mān** (*Pers. īmān*); **asāi**, vul. **sāi** (*Pers. ‘isā+i*).

§54. **u**: **utahā** or **tahā** (*ut+?*); **utārnā**, Poādhī **tārnā**, **atārnā** (*uttārayati*); **uṭhaunā**, Poā. **ṭhaunā**, **aṭhaunā** (*utthāpayati*). In **baṭnā**, WP **vaṭnā** (*udvartana*-) the loss of **u** must have taken place before the shift of accent. cf. **H. ūṭan**. Similar may be the case with **bakkhar** (*upaskara*-), **baihnā** (*upaviṣati*) and **baiṭṭhā** (*upaviṣṭa*-).

§55. **ē**: **ē** was first reduced to **e** or **i**, and then became neutral vowel (or was lost) **rinḍ** or **arinḍ** (*āraṇḍa*-), **geārā** (*ēkādaśa* cf. **H. igyārah**, **Guj. agyār**), **kattī** (*ēkatrimśat*). Similarly the words for 41, 51, 61, 71, 81, 91, 101 are pronounced without and sometimes with the neutral vowel. Other compounds cf. **ēka**, also, lose the **ē**-, e.g., **kaṭṭhā**- (*ekasthā*), **kallā** (*Pkt. ekkalla*-).

§56. (b) When an unaccented vowel comes after a consonant, the same thing happens, viz., it is reduced to a neutral vowel which may disappear but still leaves the impression of a vowel owing to the explosion of the consonant. The remark about **u** applies here also. The change **u** > **a** takes place if the next syllable contains **ō** or **ū** but not otherwise. Examples illustrating this rule will be found under **ū**:

§57. **a**: **takhān** (*takṣāṇa*-), **phalāh** (*pālāśa*).

ā: **jamāī** (jāmātrka-) where -m- is of secondary origin; WP **bhaṇēā** (bhāginēya). In Pers. loanwords e.g. **bajār** (bāzār,).

§58. i: WP and Poṭh. preserve the i unchanged.

**basāh**, WP **visāh** (viśvāsa-); **naputtā**, WP **niputtā** (niṣputra-); **nasaṅg**, WP. **nisaṅg** (niśśaṅka-).

i: **narōā** (nīrōga-), **lalārī** (nīla+kāra-), cf. Pers. nīlkār; nīlgar which gives Panj. **līlgar**.

§59. u: **purānā** or **parānā** (purāṇā), **dukān**, Poā. **ḍakān** (Pers. dukān).

ū: **ṭulāī** (ṭūla + ?)

§60. (i) Unaccented i, ī, ē become e before [h]-ā, [h]-ō. but a closer i before ū.

**peārā** (priyakāra-), **seāl** (śītakāla-), **keārā** (kēdāra-), **beāh** (vivāha-), **dehārā** (divasa- cf. Mar. dīs), **tehāēā** (\*trṣāyita-), but **jiūn** (jīvana-), **neōdā** but **niūdā** (nimantra-), **gheō** WP **ghiū** (ghr̥tā-), **pēo** WP. **piū** (pitā).

§61. (ii) ũ, ǫ followed by a syllable containing u, ū or ō become a.

**damūhī** (Panj. dō+mūh+i); **dasūttī** (Panj. dō+sūt + i); **kaputt** (kuputra-), **kasūttā** (\*kusūtra-) **cakōr** (Paj. eu + kōr standing perhaps for kōn < kōṇa-); **cakhūnjā** (Paj. eu + khūnjā); **kabōl** (Paj. ku + bōl).

§62. (iii) ǣ, ǿ followed by a syllable containing ā, ī, ē become u.

**kuḍhabā** (Panj. ku + ḍhab + ā); **dutahī** (Paj. dō + taih + i); **dutārā** (Panj. dō + tār + ā); **cuphērē** (Paj. eu + phēr + ē); **kunīt** (Panj. ku + nīt); **kurīt** (Paj. ku + rit); **dusērā** (Paj. dō + sēr + ā); **kunāū** (Panj. ku + nāu), **nukilā** (Pers. nōkīla), **kuhārā** etc.

§63. The above changes in an unaccented vowel before an accented syllable are quite regular and frequent in nominal

and verbal derivation when the shift of accent brings about this condition.

**chóṭṭā**: chuṭāī, **níkkā**: WP **nakērā**, **pīlā** 'yellow': **paláttan** 'yellowness' **káurā**: **kuráttan**; **bíkkhar**: **bakhér**, **nígghar**: **naghār**, **jím**: **jamā**, **sím**: **samā**, **bij**: **bajā**, **tól**: **tulā**, **khēhl**: **khalhā** etc.

§64. **Post-accentual**.—A short vowel (a, i, u) after an accented syllable is (i) reduced to a neutral vowel, (ii) but is altogether omitted if the accented syllable of the resulting word is closed by a short or single consonant.

(i) **káṅgan** (kaṅkana-), **cánnan** (candana-), **kájjal** (kajjala-), **kápp<sup>a</sup>rā** (karpāṭa-), **cíbbhar** (cirbhāṭa-), **dákkhan** (dakṣiṇa-) **sátthal** (sákthi), **mānak** (māṇikya-), **títtar** (tittirā-), **úkkarnā** (utkirati), **báiran** (vairiṇī), **mállan** (mālinī), **bánaj** (vaṇijya-); WP **pábban** (padminī), **mírac**, WP **márac** (marica\* maricya-) **úggarnā** (udgurati), **kúram** (kuṭumba-), **kúkkar** (kukkuṭā), **lākkar** (lakuṭa- : \*lakkuṭa-), **súrāg** (suruṅgā), **phággan** (phālguna-), **gúggal** (gūlgalk), **úngal** (aṅgūli-), **kánganī** (kaṅgani), **takk<sup>a</sup>lā** (tarku-).

§65. (ii) **tírchā** (tiraścā-), **pútlā** (puttala-), **khúrpā** (kṣurapra-) **dóhtā** (dauhitra-), **háhlđī** (haridrā), **dhártī** (dhāritrī); **bījli** (vidyut), **pásli** but also **páss<sup>a</sup>lī** (pārsu-).

§66. Of dissyllabic words whose scheme is  $\underline{\text{c}} \text{ } \text{v}$  where the first syllable is open and the second closed by a single consonant, there is an alternative pronunciation  $\underline{\text{c}} \text{ } \text{v}$  i. e. with the first syllable closed and the second open. This latter pronunciation is more frequent in words where a non-stop separates the vowels than where a stop comes between them.

**ban<sup>a</sup>t** or **bant<sup>a</sup>** 'structure,' **camak** or **camk<sup>a</sup>** 'brilliance', **dhar<sup>a</sup>t** or **dhart<sup>a</sup>** 'earth', **bhal<sup>a</sup>k** or **bhalk<sup>a</sup>** 'to-morrow', **mas<sup>a</sup>k** or **mask<sup>a</sup>** 'water skin', **ṭaihl<sup>a</sup>** or **ṭaihl<sup>a</sup>** 'service etc.; with stops : **bhag<sup>a</sup>t** or **bhagt<sup>a</sup>** 'devotee,' **nag<sup>a</sup>d** or **nagd<sup>a</sup>** 'cash',



§67. Long vowels as a rule do not come after accented syllables except in final position, e. g., *kālā*, *gādhā* *carhāi* etc.—But if a long vowel is left unaccented after an accented syllable through a shift of accent, it is treated as above after being shortened; e. g., *parikṣā* > *parikkhā* > *parakh*; *nirikṣā* > *nirikkhā* > *nirakh*; *harītaki*-> E. P. *haraṛ*, WP *harīṛ*.

#### Effects of *h* on vowels.

§68. It is a curious fact that the presence of an *h* in the immediate vicinity of a vowel brings about important changes in its pronunciation. These changes may be studied under two heads (i) changes in timbre and (ii) changes in pitch. The first kind of changes, spread over a wide area—Panjābī, Sindhī, Gujarātī, Hindī, Paīśāca, and Persian, are accompanied in Panjābī simultaneously by tone-effects also, except in E P when *h* is intervocalic.

§69. In Mod. Persian what is denoted by *fath* (i.e. *a* in the Native Script) is actually pronounced *e* before an *h*, thus the word in native spelling *mahr* is pronounced *māhr* 'kindness'; *ka[h]*, *ke[h]* 'that'; *ca[h]*, *ce[h]* 'what' etc. In these cases, however, the *a* i. e. the *fath* goes to Pehl. *i*.<sup>1</sup> In Gujarātī the whole group *ah* becomes *ē*.<sup>2</sup> The changes undergone by a vowel before *h* in Hindustānī have been described by Dr. Bailey.<sup>3</sup> The Panjābī changes are very similar to those of Hindustānī with a few differences. The *h*, if final or followed by a consonant, shades off into the high tone, while in an intervocalic position it may (in WP) or may not do so (in EP). For Sindhī see L. S. I. VIII<sup>1</sup> p. 22.

---

(1) *Grundriss der Irānischen Philologie*: I. pt. 2, p. 21, § 3, 4. Cf. Sten Konow: J.R.A.S. 1911 p. 5.

(2) Grierson: *Phonology*, Z.D.M.G. Vol. 49, p. 409. Turner: "The *e* and *o* vowels in Gujarātī", §11 (vi) b.

(3) *Bulletin of the School of Oriental Studies*: II. p. 545.

§70. (i) An accented *a* followed by an *h* which is either final or followed by a consonant is pronounced *ai* at a higher tone, the *h* itself becoming silent. In the Gurmukhī script, an *i* is added to the *h*.<sup>1</sup>

kaih, spelt in Gurmukhī kahi (kathaya, Pkt. kahēhi),

baih, „ „ bahi, (vaha, Pkt. vahahi ?)

kaihnā „ „ kahinā, (kathana-)

jaihmat „ „ jahimat (Pers. zahmat).

§71. (ii) If the *h* is followed by a short *a*, the *a* before *h* changes to *ai*, but the tone-effect does not take place. **kaihan**, Gur. **kahin** (kathana-) but also **kaihn** [kâen], **kaihar**, Gur. **kahir** (Pers. qahr) also **kaihr** [kâer.]

§72. (iii) An accented *a* may also be pronounced as *au* before an *h* under the same conditions as in (i) and (ii) above. In the Gurmukhī script, *u* is added to the *h*.

pauh, Gur. script pahu, (prabhā) also **paih**.

kauh, „ „ kahu, (kathaya, Pkt. kahasu, kahahu)  
also **kaih**.

rauh, „ „ rahu, (rásah, Pkt. rasō) beside **raih**.

naūh, „ „ nahū, (nakhāh, Pkt. nahō), beside **nēih**.

pauhar, „ „ pahur (prahara-) also **paihar**, **paihr**, **pauhr**

bauh<sup>a</sup>t, „ „ bahut (bahutva-).

Note that in Persian loanwords *a* before *h* does not change into *au*.

§73. In the *tadbhava* words the changes *a* > *ai* and *a* > *au* before an *h* are probably due to epenthesis, for there was an *i* or *u* after *h* in almost all cases. Moreover these changes must have taken place before the elision of the final *i*, *u*, and when the *h* had turned into a tone, the two vowels naturally resulted

---

(1) Beames I p. 131, Grierson; Phonology, Z.D.M.G. Vol. 49 p. 402.

into a diphthong; thus, Pkt. kahēhi > kaih [kʌe]; Pkt. raso > Apabh. rasu > old Panj. \*rahu > rauh [rʌo].

§74. The two alternative pronunciations of one and the same word with ai and au are perhaps due to confusion of different forms, thus

rasō > rauh, rasēna or rasaiḥ > raih  
nakhō > naūh, nakhēna or nakhaiḥ > nāih.

At first these pronunciations were used for different cases of the same word; later one form was used for all the cases. This phenomenon may have been dialectal, i.e., one dialect chose ai for all cases and the other au. Subsequently borrowing took place, and hence both the pronunciations are found in one and the same dialect.

§75. (iv) An accented *a* before *h* which is followed by *ā* or *ī* is optionally pronounced as *e* or *ai*; thus:—

sahā, sehā or saiḥā (śaśā[ka]-)

pahā, pehā or paiḥā (patha-)

gahā, gehā or gaiḥā (graha-)

kāhī, kehī or kaiḥī cf. H. kaṣī, kassī

nahī, nehī or naiḥī cf. H. nahī.

The ai pronunciation before *ī* is peculiar to Doābī of the Hoshiārpur district.

This change, also, was perhaps originally due to the presence of an *i* in the next syllable, e.g. in kehā (kathita-), rehā (rahita-); pehā (pathi-); and later was extended analogically.

§76. (v) Accented *i*, *u* are pronounced *ē*, *ō* before *h* as in (i) and (ii).

bēh (vīsa-), WP bhēh (bīsa-), [K] tēh (tṛṣā), [K] kēh- (kaśya cf. H. kis), similarly jēh-, ēh. tōh (tuṣa-), khōh (kṣudhā), bhō[h] (busā-), mōhrī (mukhara-), mōhlā (mūsala-). For similar phenomena in Persian, see Grundriss der Irānischen Philologie: I. pt 2, p. 25 § 5; p. 30 § 5.

§77. (vi) In a few cases accented *a*, *i*, *u* are lengthened before a final *h*. *bāh*, WP. *vāh* (*vaśā*), *tīh* (*tṛṣā*), *nūh* (*snuṣā*).

§78. (vii) In some words accented *ē*, *ō* are pronounced *ī*, *ū* before *h*. *mīh* (*māgha-*) *līh* (*lākhā*), *pīhg* or *pīgh*, (*prāṅkhā*) H. *sīrhī-* (*śrādhi-*) *pūjhna* or *pūhjuā* (*prōṅchati* cf. Pkt. *pumchai* but H. *pōchnā*); *sūh* 'news' (\**śōdhi* cf. *bōdhi*) *sūhnī* (*śōdhanī*), *sūhā* (*śobha-*), *kūhnī* or *kōhnī* (*kaphoni-*). The changes *ē* > *ī* and *ō* > *ū* and inversely *ī* > *ē* and *ū* > *ō* are fairly common in *Doābī* of the *Jālandhar* and *Hoshiārpur* districts.

§79. **Tonic effects of *h* on vowels.**

The important changes which an *h*, whether standing alone or forming part of the voiced (and not of the voiceless) aspirates, brings about in a neighbouring vowel had long been a puzzle to the students and speakers of *Panjābī* till Dr. Grahame Bailey discovered their true nature *viz.*, that they consisted in altering the pitch of the vowel, technically called tones<sup>1</sup>. People, no doubt, had been conscious of the peculiar way in which the so-called voiced aspirates of the *Gurmukhī* script were pronounced by them. Tradition has it that *Mahārājā Ranjit Singh* used this peculiar pronunciation as a test to detect the *Hindustan* (*i.e.* *U. P.*) people entering the *Panjāb* without a permit. For foreigners, Indians or others, it is very difficult to acquire this pronunciation. Hence the *Panjābīs* often amuse themselves by challenging foreigners to imitate this pronunciation which the latter fail to do even after many attempts.

§80. The early European scholars could not discover where in the peculiarity of this pronunciation lay. The *Ludhiana Missionaries* who brought out a grammar and a dictionary of *Panjābī* in 1850—54<sup>2</sup>, speak of the *Panjābī* sounds represented by the

---

(1) *Panjābī manual*: 1912 pp. xvi-xvii; *Panjābī Phonetic Reader*: 1914 p. xv; *Linguistic Studies from the Himalayas*: 1915 pp. ix-xii and *passim*.

(2) *Panjābī Grammar* by J. Newton, *Ludhiana* 1851, two subsequent editions. *Panjābī Dictionary* by Janvier, *Ludhiana* 1854.

Gurmukhī letters ੳ ‘gha,’ ੴ ‘jha,’ ੵ ‘dha’ etc. as merely aspirated forms of ਗ ‘ga,’ ਜ ‘ja,’ ਢ ‘da,’ etc.

In 1859 John Beames noticed that the Panjābī pronunciation of ਮਝ *majh* ‘a buffalo cow’ did not exactly conform to its spelling<sup>1</sup>. He thought, “it might be represented by *meyh*, a very palatal *y* aspirated; perhaps in German by *möch*, or rather with a medial sound corresponding to the tenuis *ch*.” As the observation was made at Gujrāt and Jehlam where the tones exist in their usual varieties, the *j* was not aspirated but was preceded by the high tone. Later on Tisdall (1887) remarked “that *h* is very lightly sounded and is often entirely inaudible (e.g. *kihā*, *rihā* are pronounced *kiā riā*). At other times it serves to lengthen the sound of the preceding vowel (e.g. *bihlā* or *wihlā* pronounced *bālā* or *vālā*)”<sup>2</sup>. Evidently it is a case of high tone which has baffled the author. Twenty years later. P. J. Fagan wrote, “But aspirate sonants are pronounced like surds, e.g., *ghar* ‘house’ sounds very like *khar*, *Bhaṭṭī* like *Phaṭṭī*, *Dhārīwāl* like *Thārīwāl*”<sup>3</sup>. If the remark applies to the language of Hissar which is a tone language, the initial sound is an unaspirated sonant stop followed by a low tone. But if the remark applies to Panjābī which fact is not clear in the context, the pronunciation represented is an unaspirated voiceless stop followed by a low tone. From among Indian writers, Bāwā Budh Singh notes that the Nāgarī letters भ ‘bha,’ ध ‘dha’ etc. were not suitable to represent the Panjābī sounds “produced in the throat”<sup>4</sup>.

§81. Independently of the Rev. T. G. Bailey, I found in November 1912 that when Ludhiānī was transcribed in Nāgarī

(1) *Comparative Grammar* I p. 71.

(2) *Simplified Panjābī Grammar* in Trübner’s Collection of Simplified Grammars, 1889, p. 7.

(3) *Gazetteer of the Hissar District*. 1908 p. 68.

(4) *Hans Cōg*: (Gurmukhī) 1914 p. 13 “Panjābī sangh viccō jō awāj nikkaldī hai, usnū dassaṇ lai ਥ, ਭ ਆਦਿ ਸ਼ਕਲ ਕਾਫੀ ਨਹੀਂ ਸੀ.”

or Gurmukhī scripts, each of the symbols called the voiced aspirated stops, represented three different sounds of the Ludhiānī dialect as for instance in *ghar*, *bagheār* and *bāgh* which in Phonetic script represent *k̄ar*, *bəgĕ.ā.ɾ* and *bā:g* respectively. Discussing them with Principal Woolner, I came to the conclusion that No. 2 was the sonant variety of No. 1. It was, also, noticed that if voiceless unaspirated stops were pronounced at a very low tone as when making the lowest notes in *alāp* (solfaing) the acoustic impression was somewhat similar to pronunciation No. 1, but beyond this I could not go.

§82. The tones cover a much larger area than has been mentioned by the Rev. T. G. Bailey. In fact they stretch right upto the Jamnā in the east, and occupy the districts of Ambālā, parts of Karnāl, Rohtak, Hissār and Bikāner, the whole of Ferozepore, Shaikhupurā, Lahore, Lyallpur, Gujranwala, Gujrat, Jehlam, Rāwalpindī, and the Dogrī area, parts of Abbotābād, Hazārā and Simla together with the whole of the intervening area.<sup>1</sup> Dr. Bailey has noted the existence of tones in some of the Pahārī dialects and in Ṣ'ṇā (JRAS 1921, pp. 469-70) although Col. Lorimer doubts their existence in the latter (JRAS 1924 p. 206).

§83. Dialects differ as regards the effects of an initial or intervocalic *h* on vowels, as regards the devoicing of the initial stop left in place of a voiced aspirate after its *h* has been changed into a tone, and also as regards the kind of the tone produced by the *h* of a voiced aspirate. Examples of these various effects are found in Dr. Bailey's **Linguistic Studies from the Himalayas**, 1915 pp. ix-xii and *passim*. Possibly there are minute differences in the total rise and fall of the pitch as well.

---

(1) This statement rests partly on the personal observations which I made on the spot in my trips undertaken on behalf of the Panjab University to collect material for a Panjābī Dictionary, and partly on observation of the pronunciation of persons coming from these districts.

§84. In Ludhiānī these effects of *h* are as follows:—

(1) Initial single *h* of whatever origin is unvoiced (*i.e.* is of the same quality as *h* in *kh*, *ch* etc), and, therefore, has no effect on its neighbouring vowel; thus *hatth* [ȟat:h], Wazīrābādī [ɦ̌at:h], (*hasta-*); *hakk* [ȟak:] Wazīr. [ɦ̌ak:] (Pers. *haqq*), *harān* [ȟera:n], Waz. [ɦ̌era:n] (Pers. *hairān*); *hōṭal* [ȟoṭəl] Waz. [ɦ̌oṭəl] (Eng. *hotel*).

§85. (2) Intervocalic single *h* of whatever origin is partly voiced and partly unvoiced. It remains *h* when followed by an accented syllable but may become a tone if preceded by an accented syllable, *luhār* [luȟa:r], W P [lǔa:r] (*lōhakāra*); *kahānī* [ǩəhani] W P [ǩə̌ni] (Pres. *kahānī*); Ludhiana people pronounce the English word *behind* as [bǐha ňd] while Wazīrābād people pronounce it as [bǐ.ə̌ňd]. *lōhā* [lōȟa or lō̌a] (*lōhā-*), *lāhā* [laȟa or lā̌a] (*lābha-*)

§86. (3) An *h* final or immediately followed by another consonant is always changed into a tone; *khōh* [kȟô:] (*kṣudhā*), *sōhnā* [sō̌na] (*śōbhana-*); *rāh* [řā] (Pers. *rāh*), *rāhdārī* [řādari] (Pers. *rāhdārī*).

§87 (4) An *h* forming part of the MI voiced aspirates together with the groups *ṇh*, *m̐h*, or of Mod. Indian loanwords loses itself in raising the pitch of the accented syllable if it precedes the *h*, or lowering its pitch if it follows the *h*; *e.g.* *bāgh* [b̌ā:g] (*vyāghrā-*), *sānjh* [šānj] (*sandhyā*); *madhānī* [m̌eďa:ni] (*manthāna-*).

§88. (5) But the voiced aspirated stops lose their voice also besides the *h* when they come at the beginning of a word; thus *ghar* [ǩa:r] (*ghara-*), *dhār* [ťa:r] (*dhārā*) etc.

§89. A stop in the interior of a word resulting from a voiced aspirate that has changed its *h* into a tone is not devoiced as it is in the initial position. But there are a few exceptions to it:—

(i) If the element preceding the voiced stop is of the nature of a prefix, the resulting stop is devoiced, *e.g.* *adhāram* [ə̌ťǎřem]

(adharma-), kudhārəm [kʊ't̪ɑrəm] (kudharma)- Similarly in kudhān [kʊ't̪ɑ:n], abhāggā [ə'pɑ:g:a], nirbhāg [nir'pɑ:g], nabhāg [nə'pɑ:g], kudhabā [kʊ't̪ɑbɑ], nadhāl [nə't̪ɑ:l]. Evidently these words are of late origin and not regular *tadbhavas* for as such they should have appeared as \*āham or \*hamm, \*kūham etc. In pardhān [pər'dɑ:n], parbhāt [pər'bɑ:t], the stop is not devoiced because here par- does not sound as a prefix, the words dhān and bhāt not being in use in the allied sense in Panjābī.

§90. (ii) In the following words the stop has been devoiced, perhaps because the accent was equally divided, and hence each part appeared as a separate word: kirtghān [kirt̪ək̪ɑn], biccghār or bicghār [bic̪:ək̪ɑ:r, bick̪ɑ:r], bhasbhasā [p̪ɑsp̪ɑsɑ] dhurdhuri, [t̪ɔurt̪ɔuri].

§91. In words with syllabic scheme √ (≡ √) if any of the first two syllables has a low-tone vowel, it shifts to or affects the other also. Thus,

dhakānā [t̪ək̪ɑnɑ, t̪ək̪ɑnɑ, or t̪ək̪ɑnɑ],  
 bhukānā [p̪uk̪ɑnɑ, puk̪ɑnɑ or p̪uk̪ɑnɑ]  
 ghatānā [k̪ə̌t̪ɑnɑ, k̪ə̌t̪ɑnɑ or k̪ə̌t̪ɑnɑ]  
 parhāī [p̪ə̌r̪ɑi p̪ə̌r̪ɑi, or p̪ə̌r̪ɑi]  
 kaḍhāī [k̪ə̌ḍ̪ɑi, k̪ə̌ḍ̪ɑi, or k̪ə̌ḍ̪ɑi]  
 bharjāī [p̪ə̌r̪jɑi, p̪ə̌r̪jɑi or p̪ə̌r̪jɑi].

§92. In verbs which have a high-tone vowel followed by a voiceless stop, the high-tone becomes level in its transitive or causal form:—

paūhcnā [p̪ā̌ʃc̪nɑ] : pucānā [puc̪ɑnɑ]  
 baihknā [b̪ā̌ek̪nɑ] : bakānā [b̪ek̪ɑnɑ].

§93. As to the origin of Panjābī tones, nothing more can be added to what has already been written by Dr. F. W. Thomas<sup>1</sup> and Prof. Jules Bloch<sup>2</sup>.

(1) Bulletin of the School of Oriental Studies, II, p. 829.

(2) Mélanges Vendryes: pp. 57-67.



### Treatment of *r* (ऋ).

§94. The exact pronunciation of *r* is not known. At the present day it is pronounced as *ri* by North Indians and as *ru* by Marāṭhas and Southerners. The ancient Indian phoneticians describe it variously. Pāṇini calls it *mūrdhanya*, probably because he saw its cerebralising effects in the speech of his day. The Atharvaveda Prātiśākhya (I. 20) regards it as *jihvāmūliya* which, according to Whitney, refers, perhaps, to the uvular articulation, just as there are two varieties of *r*-sound — alveolar and uvular. Possibly this difference of pronunciation is responsible for the different development of the sound in the subsequent history of Indo-Aryan.

§95. An examination of the various treatments of *r* in Aśokan inscriptions has led M. Bloch to the conclusion that *r* > *a* was the regular development in the South-west, while *r* > *i* in the North and East. *r* > *u* is almost always due to the neighbourhood of a labial sound.<sup>1</sup> All these three treatments are found even in the RV. *r* > *i* seems to be predominant in Panjābi.

§96. (1) *r* > *a* (for Vedic see Wackern. §9, for Pkts. Pisch. §49). *nacc* 'nā H. *nāc* 'nā (*nr*'tyati) goes back to Pkt. *naccaī*, perhaps a contamination of Pkt. \**niccaī* and *naḍaī*. *nāc* must be a loan from H. *bāḍḍhī*, WP *vāḍḍhī* 'bribe' (*vṛddhi*-) may have come from \**vārdhika*. *dāḍḍhā* usually derived from *dr̥dha*, should be connected with *dārdhya*- cf. AMg. *daḍḍha*-. *maṭṭhā* 'slow' (*mṛṣṭa*) cf. Pāṇyalacchī मट्ट 'inert मृश+त Index. The word also occurs in *Dēśināmamāla*. *maṭṭhā* 'fritter, cracker', (*mṛṣṭa*-) cf. AMg. *maṭṭha*- 'rubbed'. *maṭhā*, 'curd' may come from *mṛṣṭa*- or *mathrā*-, *mathnā*- 'shaken', the -*ṭṭh*- is shortened perhaps through influence of Hindī. *sangal*, *suṅgal* (*śṛṅghalā*), -*ṅkh*- > -*ṅk*- goes back to Pkt.

§97. (2) *r* > *i* (for Vedic see Wackern. §16, for Pkts. Pisch. §50), *giijh* 'nā (*gr̥dhyati*), *giddh* (*gr̥dhra*-), *tin* (*tr̥na*-), *tīh*

(1) La langue Marathè §31.

(*tr̥ṣā*), sing (*śr̥ṅga-*), diss<sup>a</sup>nā (*dr̥śyatē*), khittī (*kr̥'ttikā*) gheō, ghiū (*ghr̥tā-*), hīā (*hr̥'daya-*), ghin (*ghr̥ṇā*), bicchū (*vr̥'scika-*), siṭṭ<sup>a</sup>nā W.P. saṭṭ<sup>a</sup>nā, suṭṭ<sup>a</sup>nā cf. Mar. *siṭ* (*sr̥ṣṭa-*), ghisnā beside ghasnā cf. ghisar (*ghr̥ṣyatē*), tīā, tījā (*tr̥tīya-*) kittā- (*kr̥tā-*) where the -tt- must have been introduced on the analogy of *suttā*, *dattā*, *tattā* etc. piṭṭh 'back' to differentiate it from the regular *puṭṭhā* 'inverted' (*pr̥ṣṭhā*), miṭnā (*mr̥ṣṭa-*); in *mittī* (*mr̥'ttikā*) *r̥* > *u* is the expected change but has not been found in any language nor even in Pkt. cf. H. *maṭṭī*, Mar. *māti*. Panj. *maṭṭī* 'big earthen vessel'.

§98. (3) *r̥* > *u* (for Vedic see Wackern. §19, for Pkts. Pisch §51); for a correspondence of Indo-Iranian *r̥* to Mid. or New Persian *u* after labials see Grundriss der Iranische Philologie, I. pt. 2 p. 30. §6, 6). *pucc<sup>a</sup>nā* (*pr̥cchāti*), *bhujj<sup>a</sup>nā* (*bhr̥jyyatē*), *puṭṭhā* (*pr̥ṣṭhā-*); *buddhā* (*br̥dha-*), doubling of -dh- is due to analogy of so many past participles in -ddha, -ḍḍha- in Pkt.; *pōhlō* (*pr̥thula-* > \**puhula-* > \**puha'a-* or \**pahula-*) is rather doubtful. *mōēā* (*mr̥tā-*) cf. *hōēā* < *bhūta-*; *sun<sup>a</sup>nā* (*śr̥ṇōti*), *sungh<sup>a</sup>nā* (\**sr̥ṅkhati*, V. O. J. VIII p. 35), *sungal* (*śr̥ṅkhala-*), *gucchā* (\**gr̥psa-*: *guccha-*). rutt. (*rtu-*) *ts*.

§99. (4) *r̥* > *ri-* (no example in Vedic. In Pkts. initial *r̥*- frequently appears as *ri-* Pisch. §56, but sometimes especially in AMg. as *a-*, *i-*, *u-* also, Pisch. §57). *ricch* (*r̥'kṣa-*), *rijjh<sup>a</sup>nā* (*rdhyatē*).

### VOWELS IN CONTACT.

§100. PI did not tolerate two vowels standing together in a word, although it allowed as many as four or five consonants to come together without an intervening vowel<sup>1</sup>. Prakrits went the

---

(1) In Vedic a few words with hiatus, e.g. *tītaū*, *prāūga*, *suūti* are found besides the cases where a consonant group of the *Samhitā* Text with -y or -v as its last member should be separated into *i*, or *u* + vowel, but nothing like this can be found in Sanskrit. In external Sandhi between words of a sentence, too, PI. was not so strict as Sanskrit (Macdonell; *Vedic Grammar* §67). The latter does not know any hiatus except after *pragṛhya* vowels, or where vowels come together after operation of *sandhi* rules.

other way. They allowed groups of vowels and not of consonants (except double and anusvāra-combinations. NW. Pkts. retained consonant + r groups, Eastern Pkts. *st̥, śc* etc. Pisch. §§268, 269). For vowel-groups, the enquiry is, therefore, limited to Pkt. and Apabh. forms where the hiatus had come into existence in consequence of the loss of intervocalic consonants. These groups are usually treated in one of the two ways, i.e. they either become diphthongs or contract into a simple long vowel. <sup>1</sup>

§101 Vowel-groups appearing as diphthongs in Panjābī.

-ā ā->eā : cameār (carmakāra), kamheār, kumheār (kumbhakāra-) bhāḍeār (bhāṇḍāgāra), suneār (suvarṇakāra-), narōeā (nīrōgaka-), kāḍeārī (kaṇṭhakāra-), cheālī (Pkt. chāyālīsa-) cheāsī (Pkt. chāyāsī) For -a ā- or more properly -aya- see *contraction of vowel-groups*.

Pkt. or Apabh. -āi-> ai : bhain (bhaginī), khair (khadirā-), pair (\*padirā) cf. badhirā-, rudhirā etc. Macdonell *Ved. Gram.* § 171.). thārā (sthavira-), is an exception going to Pkt. thera-.

Pkt. or Apa. -āi-> EP ai, WP āi : ḍain, WP ḍāiṇ (ḍākinī), ghail, WP, ghāil (\*ghātillā), nain WP nāiṇ (nāpitā-+inī; Panj. nāi+-n).

Pkt. or Apabh. -āu-> au : cautthā (caturthā-), caudā (caturdaśa), naul (nakulā-), dhaulā (Pkt. dhavala-), kaul (kāmala-) bhaunī (bhramaṇa-).

Pkt. or Apabh. -āü-> EP au, WP āu : baur (vāgurā), baulā (vātula-?), saulā (śyāmala-), saun WP, sāuṇ (śrāvaṇa-)

Pkt. or Apa. -āō-> EP au, WP āu : paun, WP pāun, (pādōna)

Pkt. or Apa. -iā-> eā : maneārā (maṇikāra-), peār (priyakāra-).

Pkt. iū->eō, WP iū : gheō, WP ghiū (ghṛtā-), peō, WP piū (pitṛ-), neōdā niūḍā, (nimantraka-).

(1) Hoernle (*Gd. Gram.* §§ 68-98) and Grierson (*Phonology* § 37) describe a third treatment, viz.; the insertion of *y, w* or *h* to avoid hiatus. Now in most cases the *y* and *w* were already there in Pkts. in the form of *y-śruti* (Hemacandra I. 80) and *w, h* is uncommon, the examples given being not quite satisfactory. Where the existence of *y, w*, in Pkt. is not clear, there the modern *y, w* are natural glides coming after close vowels.

Pkt. *īā*-> *eā*: *seāl* (*śītakāla*-).

Pkt. *ēā*-> *eā*: *keārā* (*kedāra*-).

Pkt. *-ēā*-> *ai*: *kairā* (*kēkara*-), *chainī* (*chēdana*-) cf also *ēā*-> *ē* below.

Pkt. *-uā*-> EP *mā* but WP *uā*: *kamārā*, WP *kuārā* (*kumārā*-) *jamār* WP *juār* (*yavākāra*-)

Pkt. *ōā*-> *uā*: *guāllā* (*gōpālā*-)

§102. The apparent insertion of *h* in *juhāriā* (*dyūtakāra*) and the agent nouns *karanhār* Guj. *karṇār* (*kaṛaṇa* + *kāra*-) can be explained by treating these words as compounds with *dhāra*- instead of *kāra*- cf. Hoernle : *Gd-Gram.* §70, Bloch § 258.

§103. Contraction of vowel-groups into a long vowel usually takes place at the end of a word, but internally also it is not uncommon. The exact conditions, however, are not known. Pkt. *-a* or more properly *-āya*-> *-ē*-, representing.—

Skt.-*aka*- : *nhērā* (\**andhakara*), *lasērā* (\**kaṃsakara*-), *baṭērā* (*varīaka* + *ra*-), *kanhērā* (*skandhā* + *kaṭa* or *taṭa*), *kāḍernā* (*kaṇṭaka* + *kaṛaṇa*-), *kanēddū* (*karṇakandū* or +*kandu*-), Mul. *kanērā* 'matweaver' (*kāṇḍa* + *kāra*-) *nahērnā* (*nakha* + *kaṛaṇa*). Other words *phulērā*, *luṭērā* etc. are of recent origin.

Skt. *-aga*- : *chēllā* (*chagalā*-)

Skt. *-ata*- : *bachērā* (*vatsatara*), [*ha*]*thēli* (*hastatala*-), *painā* (*patati*, though Pkt. *paḍai*). WP adjectives of the comparative degree *lamērā* (*lamba* + *tara*-), *ucērā* (*uccatara*-), *bhalērā* (*bha-dratara*) etc.

Skt.-*ada*- : *bēr* (*badara*, but Pkt. *bōra*-), *kēllā* (*kadalī* Pkt. *kella* Pisch. §116.) The original form in which they were borrowed from the aboriginal languages is doubtful.

Skt. *-āya*- : K. *nēnā* (*nayati*).

Pkt. *ā ā*- or more properly *āyā*-> *ā* : seems to be foreign to Panjābī. *camār* beside *cameār* (*carmakāra*), *kamhār* beside *kamheār* (*kumbhakāra*-). In *luhār* (*lōhakāra*), the disappearance of *-e-* is due to the influence of *lōhā*; *seāl* (*śītakāla*)

and *peār* (*priyakāra*-) are convenient forms of the too clumsy \**sieeāl* \**pieeār*.

Pkt. *ai* at the end of a word > -*ē*. *jē* (*yádi*). Present Indicative III Sing. paradigms *e.g.* *bharē* (*bharati*), *callē* (\**calyati*).

*kai* (*kāti*). *jaī* (*yāti*), however, are exceptions. Numerals 90—99 *nabbē* (*navati*-) etc.

Pkt. -*ae* at the end of a word > -*ē* : *aggē* (\**agrakē*), *kōlē* (\**krōḍakē*), *nērē* (\**nikataḥkē*).

Pkt. -*aō* } > *ā* finally only. *ghōrā* (*ghōṭakō*), *kālā* (*kālakō*) etc.  
 Apa. -*au* } *jūā* (*dyūtako*, *paūā* (\**pādukakō*))

Apa. -*āu* > EP -*au*, WP -*ā* finally. For medial position see §101. *bau*, WP -*vā* (*vāta*-), *ghau*, WP *ghā* (*ghāta*-), *tau* WP *tā* (*tāpa*-).

Apabh. -*āū* > EP -*aū*, WP -*ā* finally. Medially > EP -*au*, WP -*āu*- for which see § 101 : *aū*, WP *ā* (*āma*-), *naū*, WP *nā* (*nāma*), *thaū*, WP *thā* (*sthāma*), *paū*, WP *pā* (*pāmā*). There is, however, one important exception in EP *viz.* Present Indicative I Sing. paradigms, thus *karā* (\**karāmi*), *callā* (\**calyāmi*). This is undoubtedly the Western influence as we get in Hindi *karaū*, *calaū* etc. (Kellog § 101).

Apabh. -*ia* > *ī* finally: *makkhī* (*mākṣikā*), *kauḍḍī* (*kapardikā*)

Apabh. *iā* > *ī* finally. *dahī* (*dadhikam*), *pānī* (*pāniyam*). In *pānī* the nasalisation of *ī* is due to the preceding *n*, while *dahī* probably comes from the pl. *dadhīni*. See § 112. *cf.* *ghī* (*ghṛtām*) which may be a loan.

-*ia*. before a closed syllable > *i*. This is the only case where two vowels result into a short one.

*bitth* *cf.* Mar. *vīt* (*vīṭasti*-), may also be referred to *vistrīti*-. Mul. *ḍiḍḍh* '1½' but EP *dūrḥ*, *ḍērḥ* (Pkt. *divaḍḍha*-); *balēd* (*balivārda*-) recorded by Maya Singh. *bhijj-nā* (*abhi-ajyate*).

-*ia*. in an open syllable > -*ē* : *nērā* (*nikata*-), *ḍērḥ* (Pkt.

divaḍḍha-), matār (\*mātritarā-),<sup>1</sup> kanār (\*karṇikara-: karṇi-kāra-), Doābī ghē (ghṛtā-) pē (pitā).

-īa- > ī: pīlā (pītala-) sī (sītā), sīl in sīlsabhau 'calm and quiet' (sītala-) cf. H. sīl.

Apabh.-īu > ī finally: bī (bījā-), jī (jivā-), nāī (nāpitā-), gerī (gairika-), mālī (mālika-).

Apabh. -īū < ī finally: sī (sīmā).

Apabh. -uu < ū: bicchū (vr̥ścikō: \*vr̥ścuka- cf. AMg. vicchuya-) gērū (gairika-: \*gairuka- cf. AMg. gāruya-), kuṅgū (kuṅkuma-), sattū (saktuka-). E.P. khuddō but W.P. khiddū (kanduka-). The -ō in EP khuddō f. may be due to a general tendency of forming fem. from mas. nouns in ū by changing ū > ̄o the origin of which is obscure cf. Kālū mas. Kālō fem., Tārū m. Tārō f. etc.

Medially: dūnā (Pkt. dugun- ) dūṛh Pkt. (\*duvaḍḍha-)

-ūa- > ū medially: sūr (sūkarā-).

-ūa- > ū finally: bahū (vadhūkā), jū (yūkā)

-ōa- > ̄o medially: rōnā (rōdana-)

ōū > ū: rū, lū (rōma, lōma), beside rō, lō, kūlā, kūlā (kōmala-), sūbār (sōma-).

### Panjābī Diphthongs.

§104. Indo-Iranian had four diphthongs—ai, au, āi, āu. By the time the Prātiśākhya were composed, ai, au had become simple long vowels ē, ō<sup>2</sup>. The tendency seems to have been to open the second elements so that ai, au became ae, ao. This was actually the case in Avesta where daeva and kerēnaoti correspond to Indian dēva and kṛṇōti respectively. Later the first element a became fainter and fainter till simple ē, ō was the result. Along with this the qualitative change, also, may have begun simultaneously i.e. the a tended towards e, o and finally combined with the second elements e, o. The same processes

(1) EP matēā, WP matrēā go back to \*mātrāya-, cf. WP bhānēā < bhāginēya-.

(2) Macdonell: Vedic Grammar §§ 15—16.

must have begun to operate on *āi*, *āu*, but their elements being longer, required a longer time for simplification. Why the first elements of the diphthongs decayed and not the second was due to the fact that "the relation of their elements is defined as equal, or the *a* is made of less quantity than *i* and *u*".<sup>1</sup> When *ai*, *au* had become simple vowels *ē*, *ō*; *āi*, *āu* were still passing through the middle stage, hence they sounded diphthongs to the phoneticians, but a little later in Pāli and Aśokan, they, too, became simple *ē*, *ō*. The Panj. diphthongs in inherited words, therefore, do not represent the PI diphthongs.

§105. The loss of intervocalic stops in Pkts. left many vowels in hiatus. The modern diphthongs are always the result of these vowel-groups, several of which have again dialectically developed into simple long vowels much in the same way as the PI diphthongs did. (Grierson : **Phonology** §27, 30). Thus—

<i>kāratī</i> > Apabh. <i>karāi</i>	{	Braj, Rājas. <i>karai</i> — diphthong
	{	H. Panj. <i>karē</i> — simple vowel
<i>ghōṭakah</i> > Apabh. <i>ghōḍaū</i>	{	Braj. <i>ghōṛau</i> — diphthong
	{	Guj. Rājas. <i>ghōṛō</i> — simple vowel
	{	H. Panj. <i>ghōṛā</i> — "

Some dialects have developed [æ] and [ɔ] sounds from Pkt. vowel-groups, perhaps through a stage of diphthongs; thus *rāva* > Apabh. \**rāula* > Lah. *rālā* [rɔːlɔ] L. S. I. VIII<sup>1</sup> p. 27. Similarly Lah. *cārā* [cɔːrɔ] but Panj. *caurā*; Lah. *trā* [træ] but WP. *trai*.<sup>2</sup>

The tendency of Rājasthānī to simplify the diphthongs *ai* *au* has been noted by sir George Grierson, L. S. I. IX<sup>2</sup> pp. 20, 54.

Powādhī has a great tendency for simplification of the final diphthongs : thus, *gaē* : *gē* 'they went', *gaī* : *gī* 'she went', *laū* : *lū* 'he will take', *jāū* : *jū* 'he will go' etc. I have heard several

(1) Whitney : **Sanskrit Grammar** §28b on the authority of **Prātisākhya**.

(2) For Gujarātī see Turner : "The E & O vowels in Gujarātī" published in Sir Ashutosh Mukherjee Jubilee Volumes (Orientalia) pp. 337-47,

more examples from people of Powādh. Compare also Ambālā, Rājas: **karā** as against Panj. **kareā**; **dharā** against **dhareā**, etc. Maya Singh's Dictionary gives several doublets; e.g. **pakaurā**; **pakōrā**, **paundā** : **pōṇḍā**, **paukkhā** : **pōkkhā** etc.

§106. Another point worth mentioning about the diphthong **ai, au** resulting from Pkt. vowel-groups with **ā** as their first member is that they are rising diphthongs in EP and falling in WP. At least they are so transcribed in dictionaries.

<b>dāmanī</b>	EP. <b>daun</b>	WP. <b>dāuṇ</b>
<b>ḍākinī</b>	EP. <b>ḍain</b>	WP. <b>dāiṇ</b>
<b>*ghātilla</b>	EP. <b>ghail</b>	WP. <b>ghāil</b>
<b>nāma</b>	EP. <b>naū</b>	WP. <b>nāū</b>
<b>nāpitā--inī</b>	EP. <b>nain</b>	WP. <b>nāin</b>

Similarly, EP. **jaṛau** : WP. **jaṛā**; EP. **ralau** : WP. **ralā** etc. From the last two paragraphs we see that it is the glide element of a diphthong that disappears in its development into a simple long vowel.

### Vowel-gradation.<sup>1</sup>

§107. The vowel-gradation so prominent in IE has been on the decline in Aryan even though it had also gained a certain analogical extension. The first step to this decline was the confusion of IE **ē, ō** with **ā** in Aryan. Later the development of **r > a, i, u** and that of **ai, au > ē ō** in Pkts. further limited its scope. In Mod. Indian, however, it is confined chiefly to express the relation between simple and causative or intransitive and transitive verbs. In languages other than the N W group (Sin. Panj. Lah. etc.) it has suffered, especially the **a : ā** series (1) by lengthening of vowels consonant-groups and (2) by the extension of the **-āpaya-** causative suffix. **Panjābī**

---

(1) For a brief history and its operation in Gujarātī see Turner § 14. Another paper by the same, "The loss of vowel-alternation in Indo-Aryan" published in the Proceedings of the Second Oriental Conference, Calcutta, 1922. (2) French Calcutta 1922.



has however, been safe to a great extent from these losses. Whereas we have in Guj. *tāpvū* 'to be hot' (*tapyati*): *tāvū* 'to heat' (*tāpayati*), *phātvū* 'to be split' (*sphaṭyate*): *phādvū* 'to split' (*sphāṭayati*), we find in Panjābī *tapnā*: *tāunā*, *phaṭnā*: *phārṇā*. Whereas in Hindī we have *girnā* 'to fall': *girānā* 'to fell', *phirnā* 'to be turned', *phirānā* 'to turn,' in Panjābī we find *girnā*: *gērṇā*, *phirnā*: *phērṇā*.

§108. The series descended from PI are *a*: *ā*, *i*: *ē*, *u*: *ō*.

*a*: *ā*—*marnā*: *mārṇā*, *tarnā*: *tārṇā*, *sarnā*: *sārṇā* etc.

*i*: *ē*—*milnā*: *mēlṇā*, *kirnā*: *kērṇā*, *girnā*: *gērṇā* etc.

*u*: *ō*—*tuṭṭṇā*: *tōrṇā*, *phuṭṭṇā*: *phōrṇā*, *tulnā*: *tōlṇā*. etc.

§109. When the verbs are preceded by prepositions, the grades still work on the roots. Here however the root-vowels becoming unaccented, *i* and *u* change to *a* which partly conceals the gradation.

*a*: *ā*—*uttarnā* (*uttarati*): *utārṇā* (*uttārayati*). *ussarnā*: *usārṇā*. *nittarnā*: *natārṇā*, *niggharnā*: *naghārṇā*, *ubbharnā*: *ubhārṇā*, *ullarnā*: *ulārṇā*.

*i*: *ē*—*bikkharnā* (\**viṣkirati*): *bakhērṇā* (*viṣkērayati*), *ukkarnā*: *ukērṇā*, *nikkharṇā* (cf. *khiṭati*): *nakhērṇā*, *ukkharṇā*: *ukhērṇā*, but Guj. H. *ukhar*: *ukhār* point to a verb \**khaṭati*. *nibbarṇā*: *nabērṇā*, *cimbarṇā*: *camērṇā*, WP. *camōrṇā*, *libbarṇā*: *labērṇā*, *ghusarṇā*: *ghusērṇā*, *uddharṇā*: *udhērṇā*.

*u*: *ō*—*nuccarṇā* WP. *niccarṇā*: *nacōrṇā*, *biccharṇā* (*vicchuṭati*): *bachōrṇā*, *sanguccarṇā*: *sangōccarṇā*, *sungarṇā*: *sāgōrṇā*. Many of the examples cited above are late analogical formations.

§110. Two more grades have developed in Panjābī but are of a very restricted application, viz. (1) short vowel followed by a single consonant: short vowel followed by a long or conjunct consonant, (2) short vowel: long vowel.

(1) a+single consonant: a+long or two consonants.

ladnā: ladd<sup>a</sup>nā, kaṭnā: kaṭṭ<sup>a</sup>nā, ghaṭnā: ghaṭṭ<sup>a</sup>nā, dabnā: dabb<sup>a</sup>nā, gaḍnā or garṇā: gaḍḍ<sup>a</sup>nā, māḍnā: maḍḍ<sup>a</sup>nā.

i+single consonant: i+long or two consonants.

khicnā: khicc<sup>a</sup>nā.

u+single consonant: u+long or two consonants.

guḍnā: guḍḍ<sup>a</sup>nā.

(2) Short vowel: Long vowel.

a : ā—confused with a : ā descended from P. I.

i : ī—micnā: mīcnā, bhiṛnā: WP bhiṛnā, E.P. bhāṛnā, piśnā: \*piśn>pihnā.

u : ū—phuknā: phūknā, sutnā: sūtnā.

### Nasal vowels in Panjābī.<sup>1</sup>

§111. PI did not allow nasalisation of vowels except in a few cases at the end of a word or in *pausa*.<sup>2</sup> Classical Sanskrit was still stricter in this respect. Only a non-*Pragṛhya* a, i, u short or long could be optionally nasalised when occurring in a *pausa*.<sup>3</sup> In Pāli and Aśokan it is not certain how far vowels were nasalised, but in Prakrits there are numerous instances where a vowel followed by an *anusvāra*<sup>4</sup> must be pronounced without the *anusvāra* and in consequence probably nasalised.<sup>5</sup> This marks the beginning of a tendency which resulted in an abundance of nasal vowels in Apabhraṃśa and Mod. Indian. Now we know

(1) For Marāṭhī cf. Bloch §§66-70, for Gujrātī: Turner §16. Also see Grierson: "Spontaneous nasalisation in IA languages" JRAS 1922, pp. 381-88.

(2) Macdonell: *Vedic Grammar* §§66, i; 70, lb etc.

(3) Pāṇini VIII, 4, 57.

(4) Nothing definite is known as to what was the exact pronunciation of the *anusvāra* in ancient times (Whitney: *Skt. Gram.* §71). At the present day it is pronounced finally and before non-stops, at least in Northern India as ण्(ॐ). Its consonantal nature may be inferred from its making a heavy syllable with a short vowel before it.

(5) Pischel §§ 178-183.

that the Pkt. *anusvāra* was in most cases an optional substitute for a PI nasal consonant. Thus it is clear that most of the modern nasal vowels are due to the loss of a PI nasal consonant at some time or other. In this respect the history of the nasal vowels in Mod. Indian may be compared with that of the French. Panjābī is, however, comparatively freer from nasal vowels than the other languages because it did not simplify nasal + consonant-groups after short vowels.

§112. From the point of view of origin, Panjābī nasal vowels may be treated under four heads:—

1. Those due to the disappearance of a PI nasal consonant:—

(a) An intervocalic *-m-* was split up into *-ṽ-* > *~v-*, and subsequently the *-v-* was changed into *u*, thus we get *nāu* (*nāma*), *thāu* (*sthāma*) etc. For the disappearance of *u* as in *callā* (*\*calyāmi*) etc., in *dhūā* (*dhūmā*) etc. See *contraction of vowel-groups* §103.

For cases where *-m-* did not leave any trace of nasality see *Denasalisation* §§117-19.

(b) Loss of intervocalic *-n-*, *-ṇ-* in inflexional terminations, thus Gen. pl. *-ānām* > Pkt. *-āṇam*, *-āṇā*, *-āṇa* > *-ā* perhaps through *\*aū* as in H. we have *-ō* possibly < *-aū*, cf. Braj. *-aū*, Rājas. *-ū*. For further cases see treatment of *-n-*, *-ṇ-* p.

Also compare W.P. *akkhī* < *akṣīṇi*, pl. nom., P. *bāttā* H. *bātē*, Braj. *bātāi*.

Skt. Instr. Sing. *-ēna* > Apabh.—*ē*

Skt. Nom. Acc. pl. *-āni* > Mar. neut. pl. *-ē*.

(c) When in a word containing a group nasal+consonant, the accent is shifted into another syllable, the nasal is reduced to the nasality of the preceding vowel. This occurs frequently in the course of grammatical processes. *pāhlāg* (*paryāṅka-*), *sūrāg* (*surūṅgā*), *gūndānā* *gūḍāunā* etc.

In this way is treated a group nasal+consonant occurring in an unaccented syllable, thus, *pājāh*, H. *pacās* (*pañcāśat*).

Also when the group is final of a syllable preceded by a long vowel *e.g.*, **pīgh** (prāñkhā). **pūjhnā** (prōñchati).

§113. 2. Those due to the insertion of a nasal or **anusvāra** at some time or other in a word where there was no nasal in the original PI, and this nasal or **anusvāra** falling under conditions stated above in I (c). There is good evidence in the modern vernaculars to show that at some intermediate stage there were two pronunciations of a large number of words—one with the nasal and the other without it. This was probably a dialectal variation, and was due to a tendency which may have come into existence from the analogy of word groups like **bandha-**: **baddha**, **siñcati**: **sikta**:-**sēcana** etc. There are many more pairs with and without a nasal, *e.g.*, **ukhati**: **uñkhati**, **ghuṭa-**; **ghuñṭa-**, **makṣu**: **mañkṣu**, **makhati**: **mañkhati**, **stabaka**:-**stambaka** etc. These again may be the result of analogy, if themselves original may have been the cause of similar analogical formations. The Pkt. forms with nasal, alone *e.g.*, **vaṃka**. (**vakrā**.) where PI had no nasal, show that the Pkt. forms were taken from a nasalising dialect.

This tendency for inserting a nasal, or rather changing a PI consonant group into a nasal+consonant does not seem to be so strong in the parent Prakrit of Panjābī as it was in that of its eastern neighbour Hindī. From the fact that the new nasal appears as the nasality of the compensatory long vowel in Hindī and as a nasal consonant before voiceless stops in the Ambālā dialect which follows Panjābī in preserving vowel-length before consonant-groups<sup>1</sup> and voicing the breathed stops after nasals, it may be inferred that the new

---

(1) This statement is based on my own observation of the pronunciation of persons from Ambālā. The specimens given in the L. S. I IX<sup>1</sup> pp. 241–51 reveal the Hindi tendency for vowel-length *e.g.* the words **āg**, **sās**, **sājh**, **māthā**, **mājā** on p. 250, but we also find **khilā** (cf. H. **khīl**) p. 249, **cakkī**, **hatthā**, **picchā** on p. 245 and **laggī** on p. 250.

nasal got into the words, at least into those of Ambālā, at a time when the latter had lost the tendency of voicing breathed stops after nasal, and before Hindī had lengthened its short vowels in front of consonant-groups.

The following are a few words out of a large number for comparison.

PI. or Skt.	Panjābī	Ambālā.	Hindī.
ākṣi	akkh	aṅkh	ākh
ucca-	WP. uccā (EP. ūncā)	ūncā	ūcā
*iṣṭā (iṣṭakā)	iṭṭ	inṭ	īṭ
kācā-	WP. kacc EP. (kanc)	kanc	kāc
Satyā-	sacc	sanc	sāc
sarpā-	sapp	samp	sāp
	chitṭ (stain)	chintṭ (stain)	chīṭ
	hakk 'drive'	haṅk	hāk etc. etc.

§114. There are a few words in Panj. showing this kind of nasal which under conditions I (c) lost itself in nasalising the previous vowel. The nasal in these words is very early as it is found in other languages also except Marāṭhī. But more probably they are loans from Hindī in the face of the above examples and on account of lengthening short vowels before consonant-groups as in mūṅgī, nīd, mudgā-> Panj. mūṅgī, H. mūg, M. mūg : Panj. mūgiā 'of colour of mūṅgī, pakṣā-> Pkt. pakkha-> Panj. phaṅgh < Pkt. \* paṃkha-or by contamination with Skt. puṅkha-: Panj. phāgh-ṛī 'thin, lean, lit light as a feather'; cf. H. pākh, pākhrī. nidrā> Panj. nīd, H. id but M. nīd,

mārgayatā > Panj. mang<sup>a</sup>nā: māgaunā; H. māg<sup>a</sup>nā but M. māgnē.

vakrā-> Pkt. vaṃka-> Panj. bingā, H. bākā.

Punj. bāḱ 'ornament for ankles' must be a loan from H.

§115. (3) Nasal vowels due to the vicinity of a nasal consonant, especially after n or m e.g., nāu (náva.), nāī (nadī), nauh (nakhá.), māh (māṣa.), mā (mātā), mūh (mukha-) mīh

(mēgha-). In *maih* it may be due to an insertion of nasal, cf. H. *bhāis*, W P *majjh*, *manjh* < \**mahiṃsa*. Pāli *mahiṃsa*.

This kind of nasality is often omitted in spelling, e.g. *pāni* [pronounced *pānī*] *jānā* [*jānā*], *pīnā* [*pīnā*] etc.

§116. (4) Spontaneous nasal vowels for which causes mentioned in 1-3 cannot be assigned; e.g., *gūh* (*gūtha-*), *jaū* (*yáva*), *jū* (*yūkā*), *sāuh* (*śapatha-*) etc. *dahī* possibly derived from pl. *dadhīni*.

In the numerals 11-18 *geārā*, *bārā*, etc., the *-ā* is added perhaps on the analogy of the oblique plural forms like *gharā*, *bāttā* etc., the ancient numerals having given simply *geār*, *bār* etc., as in *Gujarātī*. Or it is the lengthening of the final *-ah* cf. H. *gyārah* *bārah* etc. and then nasalising it.

The termination of the Pres. Indic, II sing. and pl. gets nasalised, Pkt. *karasi* > Panj. *karē*, Pkt. *karaha* > Panj. *karō*.

#### Denasalisation.

§117. It often happens that a nasal vowel arising from the loss of a nasal consonant loses its nasality altogether when coming in an unaccented syllable. This is very conspicuous in Present Participles, e.g. Pkt. *karāṃta* > Panj. Pkt. \**karāṃda* > old Panj. *kārādā* > *kárdā*. Poṭh. *kárnā* through *karāṃda-* > *karānna-* Lah. *karēndā* *karēnnā* come from *karēṃta-* without shift of accent, and consequently with nasals. When there was no occasion for loss of accent, the nasal consonant has remained as in \**yānt-* > Panj. Pkt. *jāṃda-* > *jāndā*. Similarly \**khādant-* > Panj. Pkt. *khāyaṃda-* > *khāndā*, \**svapant-* > Panj. Pkt. \**savaṃda-* > *saundā* etc. In a few cases where the vowel gets a special tone, the nasal consonant appears as the nasality of the previous vowel e.g., *bhāūdā* (\**bhramant-*) *kāihdā* (\**kathayant-*) etc., but in WP they are *bhaundā*, *kaihindā* etc. The central languages, however, have denasalsed it; e.g., H. *khātā*, *sōtā*. This points to a condition that at the shift of accent they were trissyllabic with a consonant *y* or *v* between, thus \**khāyaṃta* or \**khāvaṃta-*, \**sōvaṃta* (from

*svápati*, which developed into *khāvātā* > *khāv<sup>a</sup>tā* > *khāvtā* > *khātā* etc. This *v* is also found in E.H, *khāvat*, *sōvat*. In Panj. also a few traces of this *y* or *v* are left as in W.P, *khāunā*, but in Panj. participles it must have become a vowel glide at an early stage so that the whole developed into a diphthong which being a single syllable preserved the accent and nasality, thus \**khādant*->Panj. Pkt. \**khāyaṃda*->\**khāṃda*->*khāndā*.

In H. *jāvnā*: *jānā*; *jāvtā*, E.H. *jāvat*: *jātā*, the insertion of *v*- must be analogical. cf. Nep. *jādō*: *āūdō*.

For the loss of a preaccentual nasal cf. *pacbānjā*, H. *pacpan* (*pañcapañcāsat*), *pacāssī* (*pañcāśīti*-), *pacāṃṃ* (*pañcanavati*); *pāccī* is from H. *pacīs*, cf. W.P. *pānjhī* (25) Panj. *pājāh* but H. *pacās* (50). *jabhārā* (*jāmbha*-)

§118. The above consideration supports the theory of the Panj. Genitive postposition *dā*, *Pōṭh. nā* derived from \**sant*- as suggested by Beames (Gram. II p. 291) against Grierson's view K.Z. XXXVIII p. 488. \**sant*-> *sandā*, *handā*, found in Kś. and Sindhī (Beames II 290). *sandā* must have come to be regarded as part of the preceding word, and *s*->*h*- which in course of time disappeared. Later it resulted into *āndā* > Panj. *dā* or *āndā* > *ānnā* > *Pōṭh. nā* according as it lost the accent or not.

§119. Another case where nasality frequently disappears is the development of intervocalic *-m*->*-ṣ*->*ū*, *u*-. Nasality remains on a final syllable but disappears from non-final syllables.

(1) Nasality remains—

*na u* (*nāma*), *pāu* (*pāmā*), *thāu* (*sthāma*), *bhū*. (*bhūmi*) *sī* (*sīmā*), *rū* (*rōma*). *lū* (*lōma*), *karā* (*karāmi*, *callā* (\**calyāmi*) etc.

(2) Nasality disappears—

*aulā* (*āmala*-), *kaul*, (*kāmala*-). *caur* (*camara*-), *bhaur* (*bhramara*-), *ḍaurū* (*ḍamarū*); W.P. *juāi*, *kuārā*. In *neōdā*, *niūdā* (*nimantra*-), *dhaūn*, (*dhamāni*), *dāun* (*dāmanī*), *bāunā* (*vāmanā*-) the nasality is due to the influence of *n*.

### Consonants.

§120. The general development of P I consonants has been dealt with by Dr. Bloch §§ 14 ff. The same has been summarised by Prof. Turner with special reference to **Gujarātī** (§§ 34-38). On the whole Ludhiānī has undergone the changes assigned by the latter to N., W., or NW (not SW) groups of languages but with the following additional remarks:—

(1) Ludhiānī has assimilated all the consonant-groups. Unlike Sindhi, Lahndī, WP. it has treated the groups stop + r also in the same way.

(2) The initial voiced aspirated stops of the **PI** or **MI** stage have been disaspirated and devoiced with lowering of the pitch of the following vowel.

(3) An initial nasal + h of the **MI** stage arising from **PI** sibilant + nasal has been disaspirated and the pitch of the following vowel lowered.

(4) **MI** voiced aspirates or nasal + h groups in the interior of a word lose their h and raise or lower the pitch of the adjacent accented vowel according as it occurs in the preceding or following syllable.

(5) voiced stops after the nasals **ṇ**, **n**, **m** are assimilated to the latter.

(6) **v-**, **-vv-** become **b**, **bb** as in the east.

(7) There is no distinction between dental and cerebral **ṇ** and **ḷ**.

(8) Intervocalic **-ś-** **-ṣ-** **-s-** have become **h** and have consequently fallen together with the **PI** **-h-** and the **MI** **-h-** arising from **PI** aspirated stops. This **h** has again dwindled into a tone just as the aspiration of the **MI** intervocalic voiced aspirates described in (4) above.

(9) The **PI** initial **h** has become unvoiced unlike **WP** and **Lahndī**.

The development of a consonant largely depends on its place and neighbour in the word. Initial single consonants behave



exactly like intervocalic double ones (of PI or MI stage) with this difference only that an initial voiced aspirate stop loses beside the *h* its voice also, while an initial vocalic double voiced aspirate stop does not lose the voice. (See 2-4) above.

§121. As a rule MI double consonants appear as double in Panjābī but with the following exceptions: —

(1) A MI double consonant when falling in an unaccented syllable is shortened, *e.g.* Pkt. *cammāro* > *camār*, *māṇikkam* > *mānak*, *passijjā* > *pasijjā*.

(2) When it is final after a long vowel; *eg.* Pkt. *kaṭṭham*, Panj. Pkt. \**kāṭṭham* > *kāṭh*; Panj. Pkt. \**likkhā* > *likh*.

(3) A group nasal + consonant under these conditions loses its nasal throwing the nasality on the preceding vowel; *eg.* Pkt. \**paṃcāsaṃ* : *paṇṇāsaṃ* > *pājāh*; *pallaṃko* > *pāhlāg*; *peṃkhā* > *pīgh*.

(4) In a number of words, a double consonant is shortened after an accented short vowel *e.g.* *bil* (*bilvā-*), *pacnā* (*pacyate-*), *kasnā* (*karṣati*) etc.

(5) It is sometimes shortened in the interior of a word, *e.g.* *biḷi* (*vidyut*), *putlā* (*puttala-*), *cibhṛī* (*cirbhata-*)

(6) In rapid speech a good many double consonants are shortened. The cases mentioned in (4) and (5) may have been due to this cause, or to an influence of Hindī,

In slow speech—

*kallh dī*

*dassādā*

*peo putt dī*

*ajj kī din ai?*

In rapid speech—

*kalh dī* (of yesterday)

*dasdā* (telling)

*peo put dī* (of father and son)

*aj kī din ai?* (what is the  
day to-day).

§122. Initial single consonants followed by a vowel have come down unchanged with a few exceptions. They are far better preserved than the interior ones. The reason for this difference is partly the speaker's consciousness of the beginning of a word and the consequent care with which they are pronounced, and partly their freedom from the influence of the off-glide of the preceding sound.

### Aspiration.

§123. There is a number of words which show aspiration in Panjābī, while in PI and often in cognate languages there is no sign of it. These may be considered under two heads—simple aspiration and aspiration now appearing as tones. (For **Marāṭhī** see Bloch §§ S3—S6 and for **Gujarātī** Turner § 40).

§124 (1) Under the first head comes the aspiration of the initial **k-** and **p-**. This seems in some cases to go back to IE forms with a prothetic **s** as is attested by similar cases in other IE languages. Some of these examples are shared by the cognate languages also *e.g.* **khappar** (**karpara-**) cf. Guj. **khāpriyū** 'crust of mucus in the 'nose,' Mar. **khāpar. khittī** (**kr̥'ttikā**), **phāhā** (**pāśa-** cf.  $\sqrt{\text{spaś}}$  'to bind') Guj. **phāso. phinḍ** 'ball' beside **pinn** (**pīṇḍa-**); **pharhā** (**paraśú-**) Guj. **pharśī. Khūh[ā]** **kūpa-**), for insertion the second **h** cf. **juhāriā** (**dyūtakāra-**). **Khuddō**, WP. **khēnū** (**kanduka-** cf.  $\sqrt{\text{skand}}$ ,  $\sqrt{\text{skund}}$  'to jump') **khunḍhi** (**kuṇṭha-**) cf. Sindhi **kunḍhu. khōṭ** (**kauṭya-: kūṭa-**) cf. WP **kūr** 'falsehood'. **khūnjā** (**\*kūnya-** or **\*kōnya-: kōṇa-**) cf. H. **kōnā kūnā** or Skt. **kuñja-**. **chālṇī** 'sieve' and **chān"nā** 'to sift' if connected with **cālana-** 'a strainer'. **khēlnā, khēḍṇā** 'to play' is a puzzle. It appears with aspiration in all the IAVs. Either it is due to a contamination between **krīḍati** and **kheṭati**, or it comes from **kṣēlati** found in the **Rāmāyaṇa** where **khēlati** itself occurs.

§125. Sometimes an aspirate or a sibilant in a neighbouring syllable brings about aspiration, *e.g.* in **pharhā** and **phāhā** it may be due to the **-ś-** of **paraśú** and **pāśa-**. Similarly can be explained

**khass<sup>a</sup>nā** (*karṣati*), **phalāh** beside **palāh** (*palāśā-*); **khuss<sup>a</sup>nā** (*kuṣṇāti*: *kuṣyate*); **phaṅgh** (*pakṣā*-Pkt. *pakkha-*: \**paṃkha* cf. H. *pākḥ*); **khutthī** (*kustri*), **phammhan** (*pākṣman*). **khaṅgh** (*kāsā*, Pkt. *khāsa*; \**khassa-*, \**khaṃsa-* cf. H. *khāsi*), **phambh** (*pākṣma-*) if not from Pers. *pašm*. This kind of aspiration has been extended to loans from Persian, e.g. **khursī**, beside learned and spreading **kursī**, (Pers. *kursī*), **khīssā** (*kīsa*), **khēs** (*kēsh* 'kind of linen garment'), **khīnkhāp**, 'brocade' (*kīmkhwāb*) etc. Sometimes an *h* jumps over from a back syllable, e.g. **pachān<sup>a</sup>nā** (*pratyabhiṣṇāti* Pkt. *paccāhiyāṇāi*). H. *pichattar* 75.

§126. (2) The case of aspiration appearing as tones is that where a voiced stop is aspirated usually on account of a neighbouring sibilate or aspirate. **bhē(h)** (*bīsa-*), **bhō(h)** (*busā-*) which occur in H. and M. also have been supposed to be cases of IE \**bh* losing its aspiration in Skt (Bloch § 84). Other examples are **ghuṇḍ** (*guṇṭhana-* also *guṇḍana-*), **dhō(h)** (*drōha-*) **sārhi** (*śāti-* \**sāṭhi-* \**sādhi-*), **kaṅghā** (*kaṅkata-* > \**kaṃkhaō*) but H. *kanghā* which should have been \**kākā*, \**kākhā* or even *kāghā* if \**kaṃkhaō* had become \**kaṃghao* in Pkt. times. **bhāph** (*bāṣpa-*) **sādhūr** (*sindūra-*); /s. **gharistī** (*gr̥hastha-*) influenced by *ghar*. **jhūth** (*juṣṭa-*) for *j*. > *jh*- see Pischel § 209. **bhauknā** 'to bark,' **būhknā** 'to cry' if connected with *bukkati*; **bhukk<sup>a</sup>nā** 'to sprinkle a powder' cf. H. *buknī* 'a powder'. *buknā* 'to pound' may also come from *bukkati* as this verb also means 'to give pain', and the Panj. word **bhukk<sup>a</sup>nā**, is restricted to sprinkling of medicinal powders which usually give pain when sprinkled on a wound. **mijjh**, **minjh** (*majjā*, *majjas*, *mēdas*) is unexplainable.

**kaḍḍhanā** (*kr̥ṣṭa-* > *kaṭṭha-* > \**kaḍḍhāi*), **behrā** (*veṣṭa-* Pkt. *vedha-*) **jārḥ** or **dārḥ** (*damṣṭrā* cf. Pa. *dāthā*, Skt. *dādhā*), **lōrhā** (*loṣṭa-*), **sēdh** (*śrēṣṭhī*) are perhaps cases of simplification of double consonants in Pkt. cf. Pa. *kōṭha* (*kuṣṭha-*: \**kausṭha-*) and hence they regularly become *ṛh* in modern languages. *aṛ-* in H. *artīs* 38, *artālīs* Panj. *artālī* 48, may have similarly come from Pkt. *aṭṭha-* > *aḍḍha-*. cf. Guj. *adhār* 18. AM.

§127. In a few cases, an *h* left alone in a back syllable has come to the front and aspirated a consonant of that syllable e.g. *bhukkh* (*bubhuksā*: Pkt. *buhukkhā*), *magghar* (*mārgaśira*-> \**maggahira*-), *gadḥā* (*gardabhā*- Pkt. *gaddaha*-) *nibhnā* (*nirvahaṭi* > Pkt. *nivvahaṭi*). *pājhattar* (75).

§128. A very important category is the aspiration of Skt. *-ly-*, *-ll-* or of *-l-*. The exact conditions under which it takes place are not known but there are numerous examples in Panjābī, several of them being shared by other languages also. It seems to be more prominent in S. L. and WP than in EP and more so in EP than in H. (For Mar. see Bloch § 148).

*-ly-* : *kallh*, H. *kal*, *kalh* (*kalya-*), *kūhl* (*kulyā*), *sāhlāg* (*śalyaka-*, Pkt. \**sallaṅka-*), *pāhlāg* (*palyaṅka-*), *māhl* 'belt of a wheel' but *mālā* 'garland' WP *māhlā* (*mālya-*, *mālā*) *tulhā*, *tullhaṛā* (*tuḷā* : *tulya-*; *tuḷā* 'a beam in the roof', *tuḷadhāra* 'an oar'); *ḍullhṇā* 'to flow out, spill' but *ḍullṇā* 'to become homesick' (*dolayati*: \**dulyate*), *sēlhkhaṛī* (*śailya*+?); S. *mulh* but Panj. *mull* (*mūlya*).

*-ll-*: *cullhā*, H. *cūlhā* (*cūlla-*: \**culya-*), *gallh*, H. *gāl* (*galla-*, cf. *galyā* 'multitude of throats'), WP *pallhī* 'green leaves of gram' (*pallava-*).

*-l-* : *gāl*, WP *gāhl* (*gāli-*). Bloch suggests *garhā* : *galhā*, but that will not do for Panj. Lah. and Sindhī; *bahld* also *bauld* (*balivārda-*), *halhdī* (*haridrā*, Pkt. *haliddā* Pisch. §257) WP. *māhlā* (*mālā*), *bāl*, WP. *vāhl* (*vāla-*), *ḍōhlnā* 'to pour out' but *ḍōlnā* 'to feel homesick' (*dolayati*), WP *pāhlamnā* beside *palamnā* (*pralambate*), Lah. *sālh* (*śālā*), Lah. *silh* but EP *sil* (*śilā*); *sillhā* (*śītala-* cf. H. *silā*). Pers. *sailābī* 'dampness' becomes *salhābbī*.

§129. There are a few exceptions also, e.g. *sall* (*śalya-*), *pōl* (*pūlya-*), *palānā* (*paryāṇa-*: \**palyāna-*), *tēl* (\**tailya-*) *callṇā* (*calati*: Pkt. *callai*: \**calyati*), *mallṇā* (*mallati* \**malyati*), *hillṇā* (*hilati* : \**hilyati*).

§130. An initial *r* in WP is often followed by a vowel in low tone, e.g. *Rhām* (*Rāma-*), *Rhāṇō* (*Rāṇō* perhaps connected with *rāṇī* Skt. <*rājñī*), *rhōṭī* (H. *rōṭī* etc. One cannot say whether the

vowel has directly fallen in pitch or it has become so through an aspirated *rh*, for there is no evidence of such aspiration to be found in any other language.

§ 131 EP *par=bhar* [p<sub>o</sub>ar] adv. 'but' similarly an initial *k* in Poṭh. lowers the pitch of the following vowel, e.g. *ghaṭṭhā* pronounced [k<sub>o</sub>^t̃:ha] Panj. *kaṭṭhā*, 'together', *ghallā*, [pronounced k<sub>o</sub>^l̃:a], Panj. *kallā* 'alone'; L. S. I. VIII<sup>1</sup> p. 490, 492.

§ 132 Another case which should come under head (1) or (2) according to dialects is the aspiration of the initial vowel. This is already noticeable in Aśokan where we find *hēvaṃ* (ēvām), *hida* (\* *idha*: *ihá*), *hēdise* (īdrśa -\* *edṛśa*) and in *pāli* *huraṃ* 'in jener welt' beside *ōraṃ* (āvaram) Wackernagel § 211 b. Skt. *aṭṭa*:- *haṭṭa*- perhaps is another old example.

At present this tendency is more prominent in W P, Lah. and Sindhī than elsewhere.<sup>1</sup> EP *hōr*, WP *hōr* [h<sub>o</sub>:r] (*āpara*-) cf. H. *aur*, Rājas. *ōr*; EP *humh*, WP *hussaṛ* [h<sub>o</sub>us:əṛ] (*uṣma*) cf. H. *ūbh. hass* (*āṃsa*-); E P. *ikk* W P. *hikk* [h<sub>o</sub>ik:] S. *haku* Lah. *hikk* [h<sub>o</sub>ik:-] (*ēka*-, Pkt. *ēkka*-), EP. *injh*, W P. *hanjh* [h<sub>o</sub>^anj?] (*ásru*), E P. *rīṭṭhā*, W P. *hariṭṭhā* (*āriṣṭa*); W P. *hīh* [h<sub>o</sub>i?] (*iṣā*); H. *hōṭ* (*ōṣṭha*-) *haḍḍ*, H. *hār* if at all connected with *ásthi*. cf. P. *hocchā* G. *ochū*. P. *hāh* H. *āh* cf. P. *haukkā*. H. *ham*, 'we' W P. *hanērā*, *hunal*. P. H. *hā* Skt. *ām*.

### Disaspiration.

§ 133. The opposite tendency, also, is noticeable in Pan-jābī-. It chiefly occurs:—

(1) In voiced aspirates for which see "Tonic effects of h on vowels" §§ 79-93.

(2) In terminations both nominal and verbal where Pkt. or Apabh. shows an *h*, eg.

---

(1) T. Michelson thought it to be an eastern tendency (J. A. O. S. Vol. 30 p. 39) and held "Shahab. and māns. *hida* to be a Māgadhism. Similarly Māns. *hidam* if not a pure blunder *ib.* p. 92 n.

(a) Gen. Sing. Pkt. *ghōḍayāssa* > Apabh. *ghōḍa[ṽ]* ahu (Pischel §366) > \**ghōḍēhū* > *ghōṛē* the modern oblique singular in H. Panj. The final *ē* is due to -*āya-*. In languages which reduce -*aya-* > *ā*, we have the oblique form *ghōṛā* as in Guj. *Rājas* etc., Sir George Grierson assumes Apabh. *ghōḍaāssa* > *ghōḍaāhi* > *ghōḍaai* > *ghōṛē* (Z. D. M. G. Vol. 49 p. 427).

(b) Instr. Pl. Pkt. *akkhihiṃ* > *akkhihī* > Panj. *akkhī* as in *akkhī dekkhēā* 'seen with the eyes.' In a similar way *hatthī* 'with the hands,' *pairī* 'on foot' are used as adverbs of instrumentality. According to Dr. Bailey this construction is generally used for those parts of the body which exist in pairs, hence it is plural in origin. The final *ī* in *hatthī*, *pairī* is either on the analogy of *akkhī*, or is due to the shortening of *ē* in *hatthehī* which contracted into *ī* with the following *ī*. I, however, remember having heard *hatthē*, *kannē* also from Hoshiarpur people.

(c) Present Indicative II Sing. Pkt. *karasi* > Apabh. *karasi* or *karahi* (Pischel §455) > Panj. *karē*. In Panj. the nasalisation of final-*ē* is, perhaps, to distinguish it from III Sing. *karē*. In Hindī both end in -*ē*.

(d) Present Indicative II pl. Pkt. *karaha* > Apabh. *iḍ*. or *karahu* (Pisch. § 456) > Panj. *karē*. Nasalisation as above in (c) is to distinguish from Imper. *karō*.

(e) Imperative II pl. Pkt. Apabh. *karaha*, *karahu* (Pisch. §471) > Panj. *karō*.

(f) In all the paradigms of the Present Indicative of the substantive verb *hōnā* 'to be', the initial *h* is always dropped in pronunciation though written in script. Thus *hai* 'is' pronounced *ai*, *hāi* 'art' -*āi*, *han* 'are' -*an*, *hā* 'am' -*ā*.

§134. (3) When two consecutive syllables of a word contained *h* or voiced aspiration, one of them lost it. This may be called a case of haplology also. Thus *lōhḍā* (*lōhā* + *bhāṇḍa*, *lauhabhāṇḍa*) *ḍahīṇḍī* (*ḍadhibhāṇḍa*-), *lōḥṭiyā* (*lōhā* + *haṭṭa*-), *māih* (*māhiṣī*), *māihgā* (*mahārga*-), and the words expressing

relation by marriage in which *śvaśura-* appears as *-auhrā* e.g. *patiauhrā* (*pitriya* + *śvāśura-*), *dadiauhrā*, *maliauhrā* etc.

§135. (4) To drop the final unvoiced *-h* (*visarga*) is a tendency going back to Pāli, thus *dāvāḥ* > Pā. *dāvā*, *agniḥ* > Pā. *aggi* etc. In Panj. wherever an *-h* developed as final in an accented syllable it was reduced to tone as in *kaṛāḥ* [kəṛ'ā:] (*kaṭāha-*), *khōḥ* [khō] (*kṣudhā*), *bēāḥ* [bēā'] (*vivāhā*) etc.

In *ballā* WP. *vallī* 'a term of endearment for children' if derived from *vallabha-*, the final *h* is lost without tone-effect because it comes after an unaccented vowel.

In the numerals 11—19, 21—29, 31—49, 51—58, the final *h* < *-ś* leaves no tonic effect because the syllable containing *h* has become unaccented thus *gēāṛāḥ*, *bāṛāḥ*; *kāttī*, *akbānjā* etc. but it re-appears in their ordinal and other derivative forms although the accent remains as before, e.g., *gēāḥrmā*, *bāḥrmā*, *gēāhrā*, *bāhrā*, *gēāhrī*, *bāhrī*, *kāḥttimā*, *kāḥttiā*, *kaḥttī* etc<sup>1</sup>. In WP 24, 25, 40 and in Muḥ. 50 show tones thus *cāhvī*, *pānjhī*, *cāhī*, *pānjhā* [panjha]. When the numeral is a monosyllable, or the accent falls on the syllable containing the *h*, the tone is found in the cardinal forms also as in *bīh* 20, *tīh* 30, *pājāḥ* 50. Persian words ending in *h* after an unaccented vowel when used in Panjābī lose the *h* and lengthen the vowel, thus *bāndā* (*banda[h]*), *gāndā* (*ganda[h]*), *bādsā* or *bācchā* (*pādshāh*), *sahī* (Ar. *ṣaḥīḥ*) etc. The *h* after a short *a* is not pronounced in Mod. Persian itself<sup>2</sup>. The *h* after a long vowel in an accented syllable, however, brings about tone effects, thus—*gunāḥ* [gúnā] (*gunāh*), *ugāḥ* (úgā<sup>1</sup> (*gawāh*), *malāḥ* [mə'lā] (*mallāh*), *rāh*, *cāh* (*tea*).

(5) Prof. Bloch remarks that the final position is very favourable for disaspiration, and adduces a large number of examples from Marāṭhī<sup>3</sup>. Now in Panjābī the cases where final

(1) Before the ordinal termination—*mā* or *vā* the tone may be left out after 21 and upwards. At Lahore I remember having heard *gēāḥrmā* [gē.ā.rmā], *bāḥrmā* [b.ā.rmā].

(2) Duncan Forbes: *Persian Grammar* 1861 p. 7.

(3) § 88, For Guj. See Turner § 40 (b).

voiced aspirates of Pkt. stage lose their aspiration are quite regular, but those of unvoiced aspirates losing their *h* are not so common. *iṭṭ* (*iṣṭā*) goes back to Pkt. *sitt-*, *saṭṭ-*, *suṭṭ-nā* 'to throw' if connected with (*srṣṭā-*); cf. Mar. *sīṭ*. *miṭṇā* (*mṛṣṭa-*). *piṭṭanā* 'to beat breast in mourning' (*piṣṭa-*) cf. H. *pīṭṇā*; *ghuṭṭ-nā* (*ghṛṣṭa-*?); *maṭ*, *maṭī* 'monument' besides regular *maṛh*, *maṛhī* are *ts*; *lik(h)*, *lak(h)ir ts*. (*lōkhā?*); *kāṭṭ* (*ākaṣaṣṭi-*), *bāṭṭ* (*dvāṣaṣṭi-*) etc. In *sungal* (*śṛṅkhala-*) the loss is very early, cf. AMg. *saṃkala-* Pisch. 213, H. *sākal*.

### PI single consonants.

§137. Initial stops have come down unchanged except the voiced aspirates which have lost their voice and aspiration, and lowered the pitch of the next vowel.

*k-*: *kann* (*kārṇa*), *karnā* (*kāratī*), *kaihnā* (*kathayati*), *kālā* (*kāla-*), *kāṭh* (*kāṣṭha-*), *kīṛā* (*kīṛa-*), *kīllā* (*kīla-*), *kukkaṛ* (*kukkuṭā-*), *kōssā* (*kōṣma-*), *kōṭṭhā* (*kōṣṭha-*) *kukkh* (*kukṣī*).

*kh-*: *khaṭṭ* (*khaṭvā*), *khannā* (*khaṇḍa-*), *khānā* (*khādati*), *khāi* (*khātā-*), *khāri* 'basket' (*khāri*).

*g-*: *gal* (*gala-*), *gajjanā* (*garjati*), *gannī* (*gaṇḍa-*), *gabbhā* (*gārbha-*), *gāṛhā* (*gāḍha-*), *gummā* (*gūlma-*), *gujjhā* (*gūhya-*), *gūh* (*gūṭha-*), *giddh* (*gr̥dhra-*), *gōt* (*gotrā-*), *gōh* (*gōdhā*), *gaū*, *gā*, (*gō-: \*gāvā*).

*gh-*: *ghaṛā* (*ghaṭa-*), *ghand* (*ghaṇṭa-*), *ghau* (*ghāta-*), *ghun* (*ghuṇa-*), *gheō* (*ghṛtā-*), *ghōṛā* (*ghōṭa-*).

*c*: *cand*, *cann* (*candrā-*), *camm* (*cārma*), *cakk* (*cakrā-*), *cittanā* (*citrayati*), *cir* (*cirā*), *cullhā* (*culla-*), *cōr* (*cōrā-*).

*ch-*: *chann* (*chāndas*), *chatt f.* (*\*chatti-*), *chaū* (*chāyā*), *chikk* (*chikkā*), *chijj-nā* (*chidyate*), *chiddā* (*chidrā*).

*j-*: *janā* (*jāna-*), *jamm* (*jānma*), *jān-nā* (*jānāti*), *jī* (*jīvā-*), *jībh* (*jīhvā*), *jūṭṭhā* (*jūṣṭa-*), *jēṭh* (*jyēṣṭha-*).

*jh-*: No word began with *jh* in PI except *jhaṭṭi* from which come perhaps EP. *jhaṭṭ*, WP *jhabb*, *jhav*.

No word began with a cerebral stop in PI. Most of the words recorded in Skt. Dictionaries as such are of late origin, and are



found in works of 5th or 6th centuries A.D. and upwards. The older ones are  $\sqrt{\text{ṭāṅk}}$  (from  $\text{ṭāṅka-}$  'seal') 'to shut', Kāty. śr. IV, X.  $\text{ṭāṅkaṇakṣāra-}$  'borax' Kāty. śr. III paddh.,  $\text{ṭṭṭibha-}$  name of a demon Mn.,  $\text{yājñam}$ ,  $\sqrt{\text{ṭval}} = \sqrt{\text{ṭal}}$  Dhṛ. XX 5;  $\text{ḍākinī}$  Pāṇ IV, 2, 51;  $\sqrt{\text{ḍī}}$  Pāṇ VII, 2, 10;  $\sqrt{\text{ḍhauk}}$  Pāṇ. VII 4, 59.

$\text{ṭ}:$   $\text{ṭāṅg}$ ,  $\text{ṭakā}$  ( $\text{ṭāṅga-}$ ,  $\text{ṭāṅka-}$ ),  $\text{ṭalnā}$  ( $\text{ṭvalati}$ ),  $\text{ṭaṭīhrā}$  ( $\text{ṭṭṭibha-}$ ).

$\text{ṭh}:$   $\text{ṭhaukar}$ ,  $\text{ṭhākar}$  cf.  $\text{H. ṭhākura}$  ( $\text{ṭhakkura-}$ ).

$\text{ḍ}:$   $\text{ḍaurū}$  ( $\text{ḍamaru}$ ),  $\text{ḍain}$  ( $\text{ḍākinī}$ ).

$\text{ḍh}:$   $\text{ḍhōnā}$  ( $\text{ḍhaukate}$ ).

$\text{t}:$   $\text{tand}$  ( $\text{tāntu-}$ ),  $\text{tattā}$  ( $\text{taptā-}$ ),  $\text{takkanā}$  ( $\text{tarkayati}$ ),  $\text{tau}$  ( $\text{tāpa-}$ ),  $\text{til}$  ( $\text{tīla-}$ ),  $\text{turnā}$  ( $\text{turati}$ ),  $\text{tin}$  ( $\text{tr'ṇa-}$ ).

$\text{th}:$  No sure example is found except  $\text{thukk}$  which may be connected with Skt  $\text{thutkāra}$  if that is not purely onomatopoeic. Skt. dictionaries give about a dozen words beginning with  $\text{th}$ , most of them being proper names or imitative sounds.

$\text{d}:$   $\text{dānd}$  ( $\text{dānta-}$ ),  $\text{dassanā}$  ( $\text{darśayati}$ ),  $\text{din}$  ( $\text{dīna-}$ ),  $\text{duddh}$  ( $\text{dugdhā-}$ ),  $\text{dūr}$  ( $\text{dūrā-}$ ),  $\text{dissanā}$  ( $\text{dṛśyāte}$ ),  $\text{dōhtā}$  ( $\text{dauhitra-}$ ).

$\text{dh}:$   $\text{dharnā}$  ( $\text{dharati}$ ),  $\text{dhār}$  ( $\text{dhārā-}$ ),  $\text{dhūā}$  ( $\text{dhūmā-}$ ).

$\text{p}:$   $\text{panj}$  ( $\text{pāñca}$ ),  $\text{pānī}$  ( $\text{pānīya-}$ ),  $\text{pinn}$  ( $\text{pīṇḍa-}$ ),  $\text{pīr}$  ( $\text{pīḍā-}$ ),  $\text{putt}$  ( $\text{putrā-}$ ),  $\text{pucch'nā}$  ( $\text{prcchāti}$ ),  $\text{pōh}$  ( $\text{pauṣa-}$ ).

$\text{ph}:$   $\text{phal}$  ( $\text{phāla-}$ ),  $\text{phan}$  ( $\text{phaṇā-}$ ),  $\text{phālā}$  ( $\text{phāla-}$ ),  $\text{phull}$  ( $\text{phulla-}$ ),  $\text{phaggan}$  ( $\text{phālguna-}$ ).

$\text{b}:$   $\text{bakkarā}$  ( $\text{barkara-}$ ),  $\text{bannh'nā}$  ( $\text{*bandhati}$ ),  $\text{bāh}$  ( $\text{bāhā-}$ ),  $\text{bī}$  ( $\text{bīja-}$ ),  $\text{bujjh'nā}$  ( $\text{būdhyate}$ ).

$\text{bh}:$   $\text{bhattā}$  ( $\text{bhaktā-}$ ),  $\text{bharnā}$  ( $\text{bhārati}$ ),  $\text{bhau}$  ( $\text{bhāgā-}$ )  $\text{bhū}$  ( $\text{bhūmi-}$ ),  $\text{bhujj'nā}$  ( $\text{bhṛjjati}$ ).

§138. Intervocalic stops. Among these  $\text{-k-}$ ,  $\text{-g-}$ ,  $\text{-c-}$ ,  $\text{-j-}$ ,  $\text{-t-}$ , and  $\text{-d-}$  were lost altogether leaving a slight  $\text{-y-}$  glide in their place the effect of which is seen in the subsequent change  $\text{-aṃya-} > \text{-ē-}$ .  $\text{-ṭ-}$ ,  $\text{-ḍ-}$  became  $\text{-ṛ-}$ .  $\text{-p-}$  became  $\text{-v-}$  in MI which later was lost, or changed to  $\text{u}$  and together with the preceding vowel resulted in a diphthong or a simple long vowel.  $\text{-b-}$  is rare like the initial

b-, and shared the fate of -p-. The aspirates -kh-, gh-, -th-, -dh-, -ph-, -bh- were reduced to h in MI which subsequently lost itself affecting the tone of the neighbouring vowel.

-th- -dh- became -ḍh- in MI and were later on (perhaps even in MI) pronounced as -ṛh- the aspiration of which disappeared in Panjābī after bringing about the tone-effects like the -h- of other aspirates. -ch-, -jh- never existed as intervocalic singles.<sup>1</sup> At least for -ch- Skt. grammarians prescribe doubling after a vowel which points to its origin from a consonant-group.<sup>2</sup>

-k-: cam[e]ār (carmākāra-), ka nh[e]ār (kumbhakāra-), ḍain (ḍākinī), seāl (śītakāla-), kaṛū (kaṭuka-), sūr (sūkarā-), miṭṭi (mr̥ttikā), makkhī (mākṣikā), nhārā (\*andhakara-).

-kh-: nāuh (nakhá), mūh (mukha-), sēhrā (śekhara-), līh (lēkhā), suhaunā (\*sukhāpayati).

-g-: bhain (bhaginī), narōeā (nīrōga-), chēllā (chagalā-), bhau (bhāgā-), bhāḍ[e]ār (bhāṇḍāgāra-), jūlā (yugā + hala-)?, baur f. (vāgurā).

-gh-: mīh (mēgha-), sarāhunā (ślāghate), lauhḍḍi (laghú-), WP māh (māghā).

-c-: sūi (sūci).

-j-: rāi (rāji-), ruāh (rājamāṣa-), bāniā (vāṇija-), bi (bīja-), WP ayānā (ajānat), WP ayālī (ajapāla-).

ṭ : kaṛā (kaṭaka), ghaṛā (ghaṭa-), kaṛū (kāṭu-), ghōṛā (ghōṭaka-), kaṛāh (kaṭāha-), kuṛm (kuṭumba-), kīṛā (kīṭa-), puṛ (puṭa-).

-ṭh-: pīrhā (pīṭha), maṛh (maṭha-), paṛhoā (paṭhati).

-ḍ-: pīṛ (pīḍā), nār (nāḍī), dhūr (\*dhūḍi: dhūli).

-ḍh-: hāṛh (āṣāḍha-), gūṛhā (gūḍhā-), gārḥā (gāḍha).

-t-: khāi (khātā), ghau (ghāta-), jūā (dyūtā-), seāl (śītakāla-), gheō (ghṛtā), sau (śatā), caudā (cāturdaśa).

-th-: kaihñā (kathayati), saūl (śapatha-), gūh (gūtha-), paihlā (\*prathillā), paihā (paṭha-).

(1) Whitney: Sanskrit Grammar §42.

(2) ib. §227.

-d-: keārā (kēdāra-), naī (nadī), savā (sapāda-), je (yādi), paun (pādona-).

-dh- hun (adhunā), khōh (kṣudhā), dahī (dādhi-), bēh (vēdha-), bēh in bēhmātā 'Fate' (vidhi-).

p-: aut (apūtra-), nāī (nāpīā), bacc (āpatya-> Pkt. avacca- the a must have disappeared at an early date), kalāvā (kalāpa-), savā (sapāda-), WP ayālī (ajāpāla).

-ph- : kūhnī, kōhnī (kaphōni-), kāhlā (kaphala-?).

-b- : pīē 'he may drink' (pībati).

-bh-: lāhā (lābha-), bhukkh (bubhukṣā), gadhā (gardabhā) for subsequent appearance of bh- and dh- from b+h, d+h see §127), paih (prabhā), sōhnā (śōbhate), W P karhā (karabha-).

§139. Initial nasals. Only n-, m- are found initially in P I. In Ludhiānī initial n- is invariably alveolar. So it is in many IAVs. In native scripts an initial n- is written with the dental symbol while in other positions with the dental or cerebral. Before a dental stop it is dental and is denoted by the dental symbol. The initial and intervocalic n seems to have become alveolar at a very early date though its accoustic effect was dental to some ears and cerebral to others. This is perhaps the reason why we find Vararuci enjoining cerebralisation of every n while in Jaina Pkts. the initial n appears as dental. To say that the PI initial n remains unchanged in Mod. I is wrong so far as the actual pronunciation goes. Initial m- has remained unchanged everywhere.

n-: nāu (nāva, nāma), natth<sup>h</sup>nā (naṣṭā-), nimm (nimba-) narōā (nīrōga-).

(1) "l, n, though more usually alveolar, are sometimes made dentally." **Panjābī Phonetic Reader** p. XIII.

"n. Ordinarily it is an alveolar sound; before t, d, it is somewhat forward, before ṭ, ḍ it is cerebralised, but accoustically it is not noticeable" **Bengālī Phonetics. Bulletin of the School of Oriental Studies** II. p. 6.

m-: manjā (mañcaka-), missā (miśrā-), mūh (mukha-), mūt (mūtra-), mutth (muṣṭī-), mittī (mr'ttikā)

§140. **Intervocalic Nasals.** The difference between the treatment of **-n-** and **-ṇ-** according as they occurred in the body of the word or in the inflexional suffixes is found in Panjābī also as in Gujrātī<sup>1</sup>. In the latter position they disappear after giving their nasality to the previous vowel, but in the former position they become alveolar **n** although in Gurinukhī script are often represented by cerebral **ṇ** which is the proper treatment in malwaī and mājhī dialects. **-m-** was always split up into **-ṽ-** which later on became **-ũ-** or **-u-** and together with the previous vowel resulted in a diphthong or sometimes in a simple long vowel. The diphthong or simple vowel thus produced lost its nasality in the interior of a word but kept it when final. The cases where **-m-** appears in place of P I **-m-** are due to a secondary change of **-ṽ-** **-ũ-** or even of **-u-** into **-m-** which as far as can be seen took place before a long vowel (**ā, ē**).

The only exceptions are **maus** (**amāvāsyā**) and **amī** used as personal name (**amṛ'ta-**). In the first word -m may have been preserved through an early loss of a-, and the second word may be a loan from MI.

(1)  $\left. \begin{array}{l} \text{-}\dot{n}\text{-} \\ \text{-}n\text{-} \end{array} \right\}$  preserved when occurring in the body of a word  
although become alveolar:—

-ṇ : phan (phaṇá), sur<sup>a</sup>nā (śr<sup>ṇ</sup>ōti), ginnā (gaṇayati : cf. gr<sup>ṇ</sup>āti 'to announce'), māṇak (māṇikya-), baṇ<sup>j</sup> (vaṇijya-).

-n : ūnā (ūnā-), hun (adhunā), phaggaṇ (phālguna-), pānī (pāṇiya-), tān<sup>a</sup>nā (tānayati).

(2) In inflexional suffixes, **-n-**, **-n-** were lost, giving nasality to the preceding vowel:—

Gen. pl :- ānām > -ā  $\left\{ \begin{array}{l} \text{-akānām} > \text{-eā} \\ \text{-ikānām} > \text{-iā} \\ \text{-ukānām} > \text{-uā} \end{array} \right\}$  Now used as Oblique plural.

(1) Turner: §66.

Nom. pl. neut.-āni > ā { -ikāni > -iā } Now used as Direct pl. { -ukāni > uā } in the feminine gender.

Nom. pl. neut. -īni > ī. Used in WP for Direct pl. in the fem.

In EP. dahī Nom. Acc. pl. perhaps represents this change.

-m-: kaul (kāmala-), aulā (āmala-); caur (camara-); bhaur (bhramara-), daurū (ḍamaru-), nāu (nāma), paū (pāmā), thaū (sthāma), lū (lōma), dhūā (dhūmā-), callā (\*calyāmi), karā (karāmi) and all other Present Ind. I Sing. forms.

After the secondary change of u, -m- appears for PI -m in jamāi WP juāi (jāmātr-), kamārā WP. kuārā (kumāra-), kimē, WP. kivē cf. Guj. kēm, (Pkt. \*kimēṇa? cf. imēṇa), jimē WP. jivē (Pkt. \*jimēṇa) cf. Guj. jēm, im. In the ordinal numerals as panjmā WP, panjvā (pañcamā-) etc. Before the close vowel ī however, the secondary change does not take place. e.g. sālī (svāmi-), rūlī (rōma-), bhūlī (bhūmi-).

By spontaneous nasalisation, or through the influence of another nasal this change has extended to cases where there was no -m- originally. e.g., pāmā WP. pāvā (pāda-> pau + -ā), jomār, WP. juār (\*yavākāra-), damān WP. duān (Pers. dīwān).

§141. Initial y-, v- become j-,b- respectively. In W.P, however, v- remains v and in some words y- also appears as y-.

y-: jaū (yāva-), jōt (yōktra-), jē (yādi), jānā (yāti), Relative pronoun jō. jāhrā, jīh- (ya-); jaihnā but WP yaihnā also (yābhati), the derivatives from this root also appear with y- in WP. In EI y- is retained perhaps in the educated speech only in words with y- borrowed from Persian e.g. yār, jār (Pers. yār-), yā. jā (Pers. yā).

v-: bakkh WP. vakkh (vakṣa-), bijj (vidyut), bingā (vakrā-) bāt (vārttā).

§142. Intervocalic -y-,v-. Excepting MI. -aya->ē; the y- between any other vowels disappeared. But when preceded by a close vowel ī, ē, ū, a strongly fricative glide y developed before

the original y and both became -yy- The whole group appears as -iyy-, -eyy-, uyy- in pāli which later on became -ijj-, -ejj-, ujj in Mah. & AMg. and are found at present in S and M. Where, however, the y glide did not develop, the -y- disappeared as in śaurasēṛī and Mg. and found so at present in Hindī. EP. belongs to the latter group, but there are in it a few words showing jj- which are perhaps loans from a dialect of the other group (cf. Bloch § 105.)

-v- also has two developments. It disappears before vowels other than a, but otherwise becomes u and with the previous vowel forms a diphthong.

-y-: (i) for-aŷa-> ē see ' § 103.

(ii) peār (priyakāra-), gānā or gaunā (gāyati), karidā 'being done' (Pkt. \*karīamta from kariadi on the analogy of dīamta-: dīadi, pīamta : pīadi etc ).

(iii) dūjjā beside dūā (dvitīya-, Pkt. duiya \*duijj, cf. AMg. aḍḍhāijja-< ardha tr̥tīya-), tījjā beside tīā (tr̥tīya-, AMg. tiēya taīya-), bhānaja, WP. bhaṇṇā (bhāginēya-).

dāj (dāya-) or perhaps from Pers. dād 'a gift.'

-v-: (i) chail (chavi+\*illa-, jī (jīvā-) Pkt. jīvō), dēī (dēvf), beāh (vivāhā-), WP. pariṇṇā (parivēṣayati) EP. parōsnā is a loan from H.

(ii) Saun (śrāvaṇa-), deōr (dēvara-), jiūn (jīvana-), dhaulā (Pkt. dhavala-), jhiūr (dhīvara ).

(iii) nūn, WP lūṇ (lavaṇa-), salūnā (salavaṇa-) go back to Pkt. lōṇa with a subsequent closing of the ō vowel.

§143. r, l. For the separation of two dialect-groups in which the IE \*r, \*l both appear either as r only or as l only, see Bloch § 139. They were confused into r in the West including Iranian, and into l in the East (Mg). The tendency to borrow

---

(1) y appearing in Native spelling of the EP words or of Hindi words is a glide introduced to avoid hiatus.

words from one into the other is very prevalent and is found even in the Vedic Texts. This borrowing became so extensive in course of time that in Sanskrit we often find **l** where Vedic had **r**, and sometimes **r** where Vedic had **l**. In several cases, doublets appear with **r** and **l** with or without difference in meaning. Panjābī on the whole agrees with Sanskrit as most other IAV's do with a few exceptions. Intervocalic **-l-** becomes **-ḷ-** in WP.

(i) **r, l** agree with Skt:—

**r**: *rāt* (*rātri-*), *rann* (*raṇḍā*), *rassī* (*raśmī-*), *russ<sup>nā</sup>*, (*ruṣyatā*), *karnā* (*kāratī*), *bissarnā* (*vismarati*), *sauhrā* (*śvāśura-*).

**l**: *lajj* (*lajjā*), *lipp<sup>nā</sup>* (*lipyate*), *līkh* (*līkṣā*), *lōhā* (*lōhā*), *seāl* (*śītakāla-*), *pīlā* (*pīṭala-*), *phal* (*phāla-*), *bāl* (*vāla-*).

(ii) Skt. **r** > Panj. **l**. Most of these words are found with **l** in Pkts. *halhḍī* (*haridrā*: Pkt. *haliddā*), *lajj* (*rājju-*), *lās* 'rope' (*raśmī-*)? either loan from H. or borrowed from Pers. *lās* 'refuse of silk'. In numerals 39—48, the change **r** > **l** is as old as MI.

(iii) In a few words **-ry-** after short **a** became **-ll-** in Pkt. It is found so in Panj. and other IAVs (Bloch § 140—141). *pal<sup>tnā</sup>* (*paryasta-*: Pkt. *pallaṭṭai*), *palthī* (*paryasta-*), *pahlāg* (*paryaṅka-*), *palān* (*paryāṇa-*).

(iv) Skt. **-dr-** > Panj. **-ll-** as found in Pkt. *allā* (*ārdrā*: Pkt. *alla-*), *bhalā* (*bhadrá-*), *khullā* (*kṣudrá-* AMg. *chulla-*, *culla-*, cf. Mar. *cultā*).

(v) Skt. **l** > Panj. **r** : *abēr*, *sabēr* (*avēlā*. *savēlā*) cf. Panj. *bellā* (*vēlā*).

(vi) In one or two words Skt. **l** appears as **n** in Panj. e.g. *nūn* Wl' *lūṇ* (*lavaṇa-*), *naṅgh<sup>nā</sup>* beside *laṅgh<sup>nā</sup>* (*laṅghate* but cf. *naṅkhati* 'to move'). The confusion between **l** and **n** is much more frequent in foreign words used in Panj., but with spread of education it is dying out.

§144. Initial ś-, ṣ-, s- all become s-.

ś-: sang (śaṅkā), sau (śatā-), saūh (śapatha-) etc.

ṣ-: sōlā (sōḍaśa), saṭṭh (ṣaṣṭī-), chā 'six' comes from such form as \*xsvaxs and not from śāt, cf. Gyp. šov, Sinā ṣa, Kś. ših, Pers. šaš. Mar. sahā comes from Pkt. cha for in Mar. ch- > s-.

s-: satt (saptā-), sādḍhā (sārdha-), suddā (suptā-) etc.

§145. Intervocalic -ś-, -ṣ-, -s- all become -h- and fall with PI -h- and MI -h- derived from PI aspirates. For tone-effects of -h- see §§85-88.

-ś-: sehā (śaśā-), sanehā (sandāśa-), pājāh (pañcāśat), pharhā (pāraśu-), sauhrā (śvāśura-), kōh (krōśa-).

-ṣ-: māh (māśa-), hāḥ (āśāḍha-), karīh (kāriśa-), toh (tūśa-) tīh (tṛṣā), pōh (pauśa-).

-s-: sāh (śvāśa-), kapāh (karpāśa-), mūhlā (mūsala-), the -s- of saptatī in 69, 71-78 > h which in 76-78 is optionally omitted.

There are a few exceptions to the general rules:-

(i) das (dāśa), is a loan from H. cf. Lah. dah; H. EP dahāi 'tens'.

(ii) In the numerals 79-88 we find -ss- < -ś-, perhaps because the -ś- of aśīti- is a descendant of an original consonant-group. cf. aṣṭau 8, cf. Av aštāiti 80.

(iii) For the disappearance of h < -ś- in numerals see Disaspiration (4).

(iv) -s- remains in sī 'was, were' if derived from āsit perhaps through an early loss of ā-, or it is a loan from H. cf. Lah. āhā, hā.

§146. Initial h- becomes unvoiced in EP, while it remains voiced in WP but is followed by a vowel in low tone especially in the dialect of Wazirābād.

h-: hatth, WP [h̥at:h] (hāsta-), hīā (hr̥'daya-), hal (hala-), haraḥ (harītakī).



§147. Intervocalic -h- remains partly voiced but is often under conditions at present unascertained, reduced to tone and in WP almost always.

-h-: lōhā (lōhā-), lāhā (lābha-), bāh (bāhū-), gehā (grāha-), saihnā (sāhate).

#### Consonants in contact.

§ 148. Two or more consonants coming together without the intervention of a vowel were assimilated. The process of assimilation had been completed by the time of Aśoka except in a few groups containing a sibilant or *r* in some dialects. The germs of the tendencies which resulted into this assimilation are found in the observations of the Prātiśākhya regarding the minute changes suffered in quality and quantity by a consonant on account of its happening to be in the vicinity of others. These observations, though conflicting among themselves on many points, clear the ground for explaining almost all changes actually noticeable in MI or subsequent dialects. A number of these differences must be held as dialectal for the changes to which they could have given rise are also dialectal in MI.

§ 149. The following statements based on those of the Prātiśākhya or on general principles of Phonetics have a useful bearing in explaining the development of PI consonant-groups in Panjābī and other languages:—

(1) In a group stop + stop preceded by a vowel, the first stop was unexploded i. e. it consisted of on-glide and occlusion only and lacked release or explosion—the characteristic of a stop which marks it as a distinct sound<sup>1</sup>. Unless exploded a stop is seldom recognised by the hearer though the speaker may be conscious of its individuality on account of the special effort made in its pronunciation. It is hence, natural that such stops should have gradually lost their individuality and should have

---

(1) AV Prātiś I 43, 44. व्यञ्जनविधारणमभिनिधानः पण्डितः सन्ततरो होनश्वासनादः ॥३३॥ स्पर्शश्च स्पर्शेऽभिनिधानः ॥ ४४॥

been assimilated to those following<sup>1</sup>.

§ 150. In groups stop + other consonant, the stop was not unexploded<sup>2</sup> because the next sound being more open<sup>3</sup> a partial release took place which was enough to mark and preserve the individuality of the stop. The stop, therefore did not suffer assimilation to the following sound. But there are some apparent exceptions to it, *viz.* -ty-> -cc-, -dl-> -ll-, -dv-> -bb. and -ts-> -cch-. They are easy to explain if we consider the way in which each separate sound was formed.

(i) -ty-> -cc- t was formed by closing the air passage with the spread tip of the tongue at the teeth or their root<sup>4</sup>. In pronouncing y the contact is made with the two edges of the middle of the tongue upon the palate<sup>5</sup>, the central part remaining open to allow the air to escape through the narrow slit formed "by raising the front of the tongue so as nearly to touch the hard palate".<sup>6</sup> c also had the same place of articulation as y. It is not clear whether c was an affricate or a simple stop in the times of the Prātiśākhya. Prof. Macdonell thinks they (*i.e.*, palatals c, and j) were affricate; but then Prof. Whitney questions why they were not described as such by the Hindu phoneticians and why they did not make a heavy syllable with a preceding short vowel. The answer to these objections is the fact that the stop element in them was of single length and not double as in groups stop+consonant. For a similar reason kh, gh etc., were described as single sounds not making heavy

---

(1) It is interesting to note that in Skt. no word begins with an unexploded stop. The difficulty on the part of the hearer in recognising an unexploded stop can be easily demonstrated by nonsense dictation *i.e.*, by dictating meaningless words to a number of persons. It will be found that most of them will fail to hear the unexploded stops correctly.

(2) Inference from A V Prātiś I. 44.

(3) In naṣals the explosion of the preceding stop found its way through the nose.

(4) A V Prātiś. I 24, Taitt. Prātiś. II 38.

(5) Taitt. Prātiś. II 40.

(6) D. Jones: *English Phonetics* § 356.

syllables with a short vowel before them. From the above considerations it can be seen that it is easy for the tongue to go from the position of *t* to that of *y* without exploding the former. The *t* thus becoming unexploded lost its distinctiveness and moved on towards the position of *y* till the whole resulted in *-cc-*. The resulting sound is double after a vowel because in that case *t* is double on account of its forming the first member of the group *t+y*. This also explains why the resulting sound was unvoiced and not voiced. The *t* being longer prevailed over the fricative *y* in devoicing it. Similarly arose *-jj-* from *-dy-*, *-cch-* from *-thy-* and *-jjh-* from *dhy-*.

(ii) *-dl- > -ll-*. The formation of *l* resembled that of *d* in having a contact of the tip of the tongue at the teeth, but differed from it in as-much-as in its case the air escaped at the sides of the tongue.<sup>1</sup> The *d* being followed by the contact for *l* at the same place was, therefore, unexploded, and *l* being a liquid and more sonorous sound prevailed upon *d* in assimilating it.

(iii) *-ts- > -cch-*. A similar consideration as for *-ty-* will explain this change also but with this difference that we might have expected *-ty-* to result in a palatal *-cc-* i.e. *-ttʃ-*, and *-ts-* in a dental *-cc-* i.e. *-tts-* which later on became palatal. Sir George Grierson's conclusions about the different pronunciations of palatals in MI and Mod. I. seem to have some bearing on this point.<sup>2</sup>

Why *-ts-* resulted in an aspirated *-cch-* and *-ty-* in an unaspirated *-cc-* seems to rest upon the sibilant in *-ty-* being not so strong as in *-ts-* because in the former case the spirant was only the devoiced form of *y* while in the latter it was original.

(1) See Whitney's remark on Taitt. Prāṭiś. II 42, and A V Prāṭiś I 24.

(2) "The pronunciations of Prakrit Palatals." JRAS 1913 pp. 291-98.

The strength of an original sibilant may be inferred from the fact that it appreciably aspirated a preceding stop<sup>1</sup>.

The effect of a sibilant in aspirating the changed group can be judged from an anonymous quotation in the commentary on the **Atharva Veda Prātisākhya** I. 10 rendered thus by Whitney—‘They (first mutes) are known as ‘seconds’ when combined with the qualities of *jihvāmūliya*, ś, ṣ, s and *upadhmāniya*’ Here one may also compare the **Panjābī** pronunciation of Persian and English fricatives—unvoiced fricatives become voiceless aspirated stops in **Panjābī** while the voiced fricatives appear as unaspirated voiced stops.

One of the members of a consonant-group after a vowel in PI was always double.<sup>2</sup> This is the reason why the resulting group in MI also is double between vowels; thus -kṣ- in PI was -kks- and hence became MI -kkh-. Similarly PI -ṣk- = ṣkk- > MI -kkh-, PI -sm = -smm- > MI \*-mmh- though represented by -mh- in writing. The metre shows that -ṇh- -mh- in MI should be pronounced, -ṇṇh-, -mmh- respectively. It is only then that a preceding short vowel could make a heavy syllable. Otherwise the group -ṇh-, mh would simply be an aspirated ṇ, m. Subsequent development of MI ṇh into nh in WP analogous to ṇṇ > n(n) also proves it. No doubt a single k, g followed by h fi make an aspirated kh, gh. It is for this reason that an initial PI kṣ- > MI kh and not kkh-.

(iv) To account for -dv- > -bb-, we may assume that v was closer here than elsewhere. Hence it first became b and then assimilated d. cf. Aśoka *dbādasa* for *dvādasa*.<sup>3</sup>

§151. In other cases the double consonant of the group assimilated the single one, thus -nd- > -nn- as attested by the *kharoṣṭhī* documents from Central Asia belonging to the first or

(1) Whitney on AV *Prātis.* II 6, *Traitt. Prātis* XIV 12-13.

(2) AV *Prātis* I 58, III 28, 30-32; *Taitt. Prātis* 1-7, 9-28.

Whitney's *Skt. Grammar* §§ 228-29.

(3) *Girnar* III 1, IV. 12.

second century A.D., and the present pronunciation of many dialects of the N.W. including Panjābī and Nepālī. -ry- > -jj-, -hy- > -jjh- for r and h were never doubled in groups (AV Prātiś. III 31).

In a group nasal+nasal the first is assimilated to the second because the first was in a way unexploded as nasals also are reckoned among stops.

The double consonants thus produced from PI consonant-groups have remained double in Panjābī except (1) when falling in an unaccented syllable, or (2) when final and preceded by a long vowel. A group consisting of nasal + consonant under these conditions lost its nasal, giving the nasality to the preceding vowel.

#### §152. Stop+stop.

1. **Homorganic** groups remain unchanged except the voiced aspirates which lose their aspiration and alter the pitch of the neighbouring vowel (see §87).

**-kk-:** kukkaṛ (kukkuṛā-), chikk (chikkā), cīknā (cikkana-) but cf. cikkaṛ 'mud'.

**-gg-:** gūggal (gūggulu-).

**-cc-:** uccārnā (uccarati); uccaṛnā (uccaṛati) but the trans. form ucērnā points to \*uccīṭati; khicṛī (khiccā) cf. Guj. khīcī; ūncā but WP uccā (ucca-).

**-cch-:** kacchū (kacchapa-), guccā (guccha-), kacch 'nickers' (kacchā: kākṣā), picch (picchā), pucchānā (pṛcchāti) bachaunā (vicchādayati), WP pucch but Ludh. pūch (pucchā).

**-jj-:** lajj (lajjā), lajj (rājju-), kajjal (kajjala-), sajjā 'right' 'opposite to left' (sajja- 'ready'), bhujjanā (bhrījāti).

**ṭṭ-:** haṭṭ (haṭṭa-), bhaṭṭ (bhaṭṭa-) cf. H. bhāṭ; paṭṭī (paṭṭa-) kuṭṭanā (kuṭṭayati), ghaṭṭanā (ghaṭṭayati MBh. VI 2894 B).

**-dd-:** uḍṇā besides uṛṇā (uḍḍayati), haḍḍ (\*haḍḍa-).

**-tt-:** uttarnā (uttarati), tittar (tittirā-) latt (lattā), mattā (mattā-), pittā (pitta-), citt (cittā-), khitti (kṛttikā), bit[t] (vittā-).

-dd-: kudāl (kuddāla-).

-ddh-: siddhā (siddha-), buddh (buddhi-), WP baddhā (baddha-).

-pp-: pippal (pippala-), piplā mūl (pippali-).

§153. 2. In Heterorganic groups the first stop is assimilated to the second, and where one of the stops is a voiced aspirate the resultant loses the aspiration with the usual tone-effect.

-ṭk-: chikkā, chakkā (ṣaṭka-).

-tk-: ukkarnā (utkirati), sakārnā (satkārayati).

-tkh-: ukkharṇā (\*utkhiṭati),<sup>1</sup> ukkhal 'mortar' (\*utkhala-) cf. khāla- 'thrashing floor'.

-ḍg-: khaggā 'a fish' leaf of ghikūār which resembles sword-blade (khaḍga-).

-ḍg-: uggarnā (udgurati), ugganā (udgata-), ugamnā (udgamyate).

-ḍgh-: uggharṇā (udghaṭate), uggh[ā] 'fame, famous' (udgha- m. excellence, model; udghoṣa-?).

-kt-: bhattā (bhaktā-), sattū (sāktu-), motti (mauktika)-ratt 'blood' (rakta-).

-ṣt-: satt (saptā-), tattā (taptā-), suttā (suptā-).

-kth-: satthal (sākthi).

-bd-: saddā (śābda-).

-gdh-: duddh (dugdhā-), daddhanā (dagdhā-).

-bdh-: laddhā (labdha-), jaddhā (yabdhā-).

-tp-: upajnā (utpadyate), WP upparṇā (utpatati, utpaṭati?).

-tph-: upphanā (\*utphanati).

-dbh-: ubbharnā (udbharati).

§154. Stop+Nasal. (1) In a group guttural+n or m, the nasal is assimilated.

---

(1) The existence of a verb \*khiṭati: khetati, perhaps formed from kṛtta- 'cut' in the sense of 'separating' is proved by other forms also e.g. Panj. nakharṇā 'to separate,' bakharṇā 'quarrel'.

-kn-: mukkanā (Pkt. mukka- <\*mukna-; mukt-). Pischel assumed \*mukna 'to explain' Pkt. mukka- (§566) but Bloch objects to it (§94). Turner supports the former (Guj. Phon. § 76); saknā (śaknoti or śakyate).

-gn-: agg (agnī-) bhuggā 'worn out' (bhugna-), nangā (nagnā > nagga- AMg., naggaī: \*nangga-), Ambala bhagganā (bhagna-), lagganā (lagna-or lagyati).

-km-: rōk 'cash money' (rauḥma- 'golden') the only word containing -km that appears in Pkts, is rukma- and all its derivatives show -pp-. Rukkiṇī occurs once in Jivānanda's edition of Nāgānanda (Pischel § 277)

-gm : jug 'pair' (yugma-).

(2) In the group jñ the j was assimilated; the resulting ññ- became n [n]- in EP. and -nj in WP.

janeau, WP. janjū (yajñopavitā)

naī- perhaps goes back to rājani, WP Guj. Mar. rāṇī favours this hypothesis.

ān (ājñā) Pkt āṇā is an instance of simplification of double consonant with compensatory lengthening of the preceding vowel. For rāṇī and ān cf. Turner JRAS. 1924 p. 574. Sain (smjñā); Pa. saññā (cf. Pkt. saṇṇā). > \*saññ > \*sann > sain on account of the following nasal. See § 30.

(3) -tn->-tt- H. Saut. (sapātnī but P. saukkan?) Ratti "short form of the personal name Ratan may be equally referred to rātna or raktikā.

-tn->-kk?

(?) arak (aratnī), saukkan (sapatnī)?

-dn->-nn- This change goes back to PI. cf, bhinnā-, chinnā-anna- etc. WP. runnā P.P.P. of rōṇā 'to weep' may either point to \*rudna > \*runna- or be a late analogical form.

(4) -tm->-pp-: āp (ātmā), apnā, WP āpnā (ātmanah)

-dm->-bb-: pabban (padmīnī), pabb "forepart of the sole of the foot" (padma-) ?

§155. **Nasal + Stop.** In its treatment of the groups nasal + stop, Panjābī ranks with the North-Western languages, Sindhī and Lahndī, and with some Pahārī dialects as opposed to the other IAVs. In it the unvoiced stops after the nasal are voiced while the voiced ones are assimilated to the nasal. The resulting voiced aspirates, whether stops or nasal, bring about the usual tone changes after losing their aspiration. That this change is very old, in one dialect at least, is proved by its occurrence in the kharoṣṭhī documents from Central Asia (Bloch J. As. 1912, I p. 332ff). In Eastern Panjābī, however, -ṅ(h)- -ñj(h)- remain unchanged and in several other cases assimilation is avoided perhaps due to the influence of Hindī. For disappearance of the nasal or its reduction to nasality of the previous vowel see Nasalisation and denasalisation §§111-19.

-ṅk-: aṅg (aṅká-), aṅgūr (aṅkūra-), kuṅgū (kuṅkuma-), nasaṅg (niśśaṅka-), saṅg (śaṅká), kaṅgan (kaṅkaṇa-) páhlāg (palyaṅka-).

-ṅkh-: saṅgh (śaṅkhá-?), pīgh (prāṅkhá), suṅghanā (\*śṛṇ-khati V. O. J. VIII p. 35), uṅghanā (uṅkhati), H. sūghnā and ūghnā point that the change is very early.

-ṅg-: uṅgal (aṅgáli-), bhaṅg (bhaṅgā), siṅg (śṛṅga-), raṅg (raṅga-), caṅgā (caṅga-), piṅg'lā (paṅgu-). In EP these words are distinctly pronounced with ṅg while in WP ṅṅ is commoner. They are, however, spelt both ways in dictionaries.

-ṅgh-: jaṅgh (jáṅghā), laṅgh'nā (laṅghate).

-ñc-: pañj (pāñca), manjā (mañca-); sinj'nā (siñcāti) kunjī (kūñcikā), kanj or kunj (kancu-), kunj (krāñca), cunj (cañcu-). Lah. vañj nā, vāñnā S. vañ'ṇu (vāñcāti).

-ñch-: hūjhnā (uñchati), pūjhnā (prōñchati) Pkt. pumchaī, H. pōchnā, pūchnā).

-ñj-: munj (muñjā), anjan (añjana-). pinjara (pañjara-), pinjanā beside pinnanā 'to card cotton' (piñjayati 'to kill'), bhann'nā may be a contamination of bhanjati and bhinna-.



-ñjh-: sanjh (sandhyā: Pkt. saṃjḥā shñjhā), banjh (vandhyā: Pkt. vaṃjḥā, vañjhā.)

-ṇṭ-: kaṇḍā (kāṇṭaka-), ghaṇḍ (ghaṇṭa-), bandanā (vaṇṭate), cunḍanā (cuṇṭati).

-ṇṭh-: kaṇḍhā (kaṇṭhā-), sunḍh (śuṇṭhi-), khunḍhā (kuṇṭhā-)

-ṇḍ-: gannā (gaṇḍa-), kānnā (kāṇḍa-), khaṇḍā- (khaṇḍā-), pinn (pīṇḍa-), ḍann (daṇḍā-), munn[a]nā (muṇḍayati) ranni (raṇḍā), kunāli, P.W. kunnī (kuṇḍa-), hunn (huṇḍa). In several words mostly from EP., -ṇḍ- remains unchanged, e.g., āṇḍā, but Mul. ānnā 'eye-ball' (āṇḍā-), riṇḍī (eraṇḍa-), gaṇḍōā (gaṇḍūpada-), gaṇḍā, khaṇḍ pīṇḍā, ḍaṇḍ[ā], muṇḍā, raṇḍī, kūṇḍī, huṇḍ. Here the last eight are doublets and the others may be loans from Hindi.

-ṇḍr-: pōnnā beside pōṇḍā (paṇḍra-)

-nt-: tand (tāntu), dand (dānta-) pāid W.P. puāḍ (pādānta-), sād in sukkh sād (śānti-), masāḍ (māsānta-) may be a *semi-tatsama*.

In the Present Active Participles and the III pl. Present Indicative, -nt- becomes -nd- which further becomes -d- in the one and -n- in the other case, See §§ 117 and 156.

-ntr-: āḍ WP āṇḍa (āntrā-), jaṇḍā WP jaṇḍrā (yantrā-), mand WP mandar (māntrā-), madārī or mādārī (mantrakāra- or perhaps Pers. 'madār 'N saint'+ī), neḍḍā, WP niūṇḍrā (ni-mantra-) WP māṇḍrī (māntrika-).

-nth-: paṇḍh pānthāḥ, kaṇḍh (kānthā L.), madhānī (manthāna-). WP pāṇḍhī (pānthika-). In granthi- and granthati the th was cerebralised in Pkt. stage and consequently we have Panj. gaṇḍh, gaṇḍhanā, gaṭṭhanā (grath, granth) with cerebralisation of th.

-nd-: chann (chāṇḍaḥ), sanēhā (sandēśa-). WP nanān (nānāṇḍā) EP nanāḍ must be a loan from Hindi, or it came from nanandā another form of nānāṇḍā recorded by Monier William.

This change appears in the compound words having manda- as their first member, e.g. manāḱkhā (māṇḍākṣa-), māñhēnmā 'destitution of milk' (māṇḍā + dhaināvā-), mānrāḥ 'not roughened

sic a grinding stone,' *mantārū* 'not knowing how to swim,' *mankhaṭṭū* 'not earning anything'; also in *mannō* *f.* ill luck (*mandimā m.?*), *kunnan* beside *kundan* 'pure gold' (*kunda-*)?

-*ndr-*: *cann* beside *cand* (*candrā-*), WP. *canhā* *jhanhā*- (*candrabhāgā*).

-*ndh-*: *annhā* (*andhā-*), *bannh* (*bandhā-*), *kannhā* (*skandhā-*), *innhan* (*indhana-*), *binnhanā* (*vindhātā*), *rinnhanā* (*\*rindhati*), *runnhanā* (*\*rundhati*).

-*ndhr-*: *gōhran* (*gudā + randhra-*).

-*mp-*: *kambanā* (*kampate*), *cambā* (*campaka-*), *tumbanā* 'to stretch out cotton before carding it' (*trumpati*), WP *limbanā* (*limpati*).

-*mph-*: *gumbhā* (*gumpha-*).

-*mb-*: *ammā* (*ambā*), *lammā*, *lambā* (*lamba-*), *nimm* (*nimba-*), *samm* (*śāmba-*), *sēm* (*śaimbya-*), *kuṣam* (*kuṣumba-*), *kōṣmā* (*kauṣumba-*), *jammū* (*jambu-*), *kammal*, *kambal* (*kambalā-*), WP *palamnā* (*pralambate*). The forms appearing with -*mb-* are confined to EP.

-*mbh-*: *kamheār* (*kumbhakāra-*), *thammh* (*stambha-*), *khammhā* (*skambhā-*), *ulāmmhā* beside *ulāmbhā* (*upāmbha-*?) *rammhanā* (*rambhate*).

§156. In some cases the Panj. group nasal + voiced stop produced from the PI group nasal + unvoiced stop has undergone a further change into a double nasal. This is specially true of PI *mp[h]*, *e.g.* *kammanā*, *tummanā*, *camālī*, WP. *limmanā*, *gūmmhā* besides forms with -*mb[h]*. Assimilation of *b* in *mb* coming in the same syllable is also common in other languages *e.g.* H. *ām* (*\*āmb-*, *\*āb*) *sēm*; cf. Southern English pronunciation of *lamb*, *land*, *comb*: *pond*, *limb*: *wind* etc.

-*nt-* > *\*-nd-* > *\*-nn-* > *-n* in the Present Indicative III pl. Thus *karanti* > *karan*, *bharanti* > *bharan* etc. In WP Present participles also, thus Pkt. *karaṃta-* > WP *karnā* 'doing'.

§157. **Nasal+Nasal.** The first nasal is assimilated to the second.

-mn-: W.P. nimmojhānā (nimnā+apadhyāna-). This treatment differs from what we find in Pkt. (Pischel § 278).

-nm-: jamm (jānma).

§158 **Double nasals**, like other double consonants have been preserved except that -ṇṇ-, -nn- become alveolar.

-nn-: ann (ānna ), anāj (annādyā-).

-mm-: damm (dramma-).

§159. **Nasal+Semi-vowel** treated under y-, r-, l-, v-groups.

§160 **Nasal+Sibilants.** In its treatment of nasal+sibilant, also, Panjābī ranks with the North-Western languages, i.e., it reduces the sibilant to a voiced aspirated stop of the same class as the nasal then losing the aspiration after producing the tone-effects. Unfortunately there are very few examples to show the exact process how the stop developed. The Prātiśikhya refer to a pronunciation in which a surd stop was inserted between a nasal and a sibilant. This may have been the course followed by the ancestors of Panjābī, thus:—

-.ñś- > -ñś- > -ñch- > Panj. -njh-

ns- > -nts- > -nch- > Panj. -njh-

Or, perhaps, the sibilant was voiced as in śṇī,<sup>2</sup> and later on became an aspirated stop. But that would have been contrary to the Panjābī treatment of foreign fricatives whereby Pers. x, Eng. θ, Pers. Eng. f appear as kh, th and ph, respectively; while Pers. g, Eng. θ, Pers. Eng. z, v appear as g, d, j, b

(1) ङणनेभ्यः कटतेः शषसेषु॥ AV Prāt's. II 9 "After ṇ, ṇ and n are inserted k, ṭ and t before ś, ṣ and s." नकारस्य शकारे ञकारः॥ AV Prāt's II 10. 'Before, ś, n becomes ñ.' ङपूर्वः ककारः सषकारः॥ Taitt. Prāt's V 32. "After ṇ is inserted a k before s and ṣ." टनकारपूर्वश्च तकार ॥ Ib. V. 33 "After ṭ or n is inserted a t." Whitney's edition and translation.

(2) cf. the general tendency of Panjābī Pkt. to voice an unvoiced stop after a nasal consonant.

(unaspirated). Following this Pers. [ʃ] sometimes appears as *ch* especially in illiterate speech, but the normal change is *s*. If the sibilant had been voiced it should have appeared as *j*, and not as *jh*.

*mś*: *banjh*, WP *vanjh* "pole for propelling a boat" (*vaṃśa-*) *bās* 'bamboo' is a loan from Hindi. *sānjhī*, *sājh* (*sāṃśa*) cf. *ṣiṇā sāzhu* 'half of land produce'.

The numerals *bīh*, *tīh*, come from Pkt. *vīsaī*, *tīsaī* and not from Skt. *viṃśatī*, *triṃśat*.

*ḍassanā* is from *daśyati*, and *ḍang* 'bite' from \**ḍakna* > AMg. *ḍakka* > \**ḍamka*. cf. II. *ḍāk*, *ḍank*.

*kāssū* (*kaiṃśuka-*) is a loanword.

*-mṣ-*: *pīhnā* comes from Pkt. *pīsaī* rather than Skt *piṃśati*. cf. *ṣiṇā pezoiki*.

*-mś* : *kāssī*, W P. *kaīhā* (*kaṃśa-*: *kāṃśya-*) seems to be a late borrowing with *-s* > *-h*. Sindhi *hanju* (*haṃśa*). Panj > *hans* is a loan. *hass* 'collar-bone,' but Sindhi *hanja*, "the part above the hip-bone on which infants sit in being carried" (*āṃśa*) *mās* (*māṃśa-*) is a *tatsama*. cf. Sindhi *māsu*, *māsu*, *ṣiṇā mōs*, Genitive *mozāi*.

M I *-mś*- *injhū*, WP. *ājh*, Sindhi *hanja ṣiṇā āṣu* (*āśru*-Pkt. *aṃsu*) *khangh* (*kāsī* Pkt. *khāsā* Pisch. § 206, \**khassā*. \**khaṃśa*) cf. II *khāsi*. *khunghanī* to be missed (*kuṣṇīti*, Pkt. *kussaī* *khussaī*. \**khumśa*) cf. II. v. t. *khōsnā māih*, W P *majjh*, *manjh* (*māhiṣī*) \**mhiṃśī*) cf. H. *bhāis*. E. P. *mhāis* is a contamination of *māih* and *bhāis*.

*cunghanā* H *cūghnā* cf. *cūsnā*, Rajas *cūkh* (√*cūṣ*:- √*cucūṣ* Pkt. *cūsaī* *cussaī* \**cumśa*; or from *cukṣati* > \**cumkhati*).

A short vowel before the group nasal+sibilant is more favourable for this peculiar change than a long vowel.

#### § 161. Groups with *y*.

(1) *y* always occurs as the last member of a consonant-group<sup>1</sup> when a stop except a dental precedes *y*, the *y* is assim-

(1) Monier-William's Dictionary records only one word *यवगुलं yvāgulī* in which *y* occurs as the first member of a consonant group.

lated with the usual tone results if the stop is a voiced aspirate.

-ky-: mānak (mānikya-), chikkā (śikya-) cf. Guj. śīkū saknā (śakyati or śaknōti), sāk 'relation' \* (svākya-).

-khy-: pakhānā (prakhyāna-), W P. akhān, akhāun (ākhyāna-) ākhyā-pana-).

-gy-: bhāg (bhāgya-), suhāg (saubhāgya-), lagganā (lagyati), barāg 'feeling homesick, said of children' (vairāgya-). 1

-cy-: pacnā (pacyate)<sup>1</sup>, rucnā (rucyate), cūnā (cyutā-), bacnā, cf. WP. vacāunā (vacyāte.)

-jy-: Jāṭh (Jyēṣṭha-). rāj (rājya-), banaj (vaṇijya-), bhaj janā (bhajyate), bhujjanā (bhrjyate).

-ty-: phaṭnā (\*sphaṭyati: sphaṭate), ghaṭṭanā (\*ghaṭyate: ghaṭtate: ghaṭate), tuṭṭanā (truṭyati).

-ḍy-: Powādhi jāḍḍā (jāḍya-).

-py-: tapnā (tapyate), lippanā (lipyate), rūppā (rūpya), māppā (māpya-).

-bhy-: labbhanā (labhyate).

(2) In a group dental stop+y, the y palatalises the stop before being assimilated.

-ty-: sacc (satyā-), naccanā (nṛtyati), bacc WP vacc (āpatya-),

-dy-: ajj (adyā-), khājjā (khādyā-), bijj (vidyut), jūā (dyūtā-) chijjanā (chidyate), bājjā (vādyā-), pasijjanā (prasvidyate) upajjā (utpadyate).

-dhy-: gijjhanā (grdhyati), bujjhanā (būdhya-), sujjhanā (śudhyati), sijjhanā (śidhyati), rijjhanā (ṛdhyati), mājjhā (mādhya-). cf. -ndhy- njh: sanjh (sandhyā), banjh (vandhyā).

(3) -ny- becomes -nn- but the examples are not certain.

punn (pūnya-, kān f. (\*kānya-: kāṇā-).

(1) For shortening the double consonant after a short vowel in the roots pac, ruc, sak phaṭ, tap and in a number of other words, see §121 (6).

(4) The treatment of *n+y* is not quite definite. In some words the *y* is assimilated and in others it becomes *j*. The former seems to be the proper development in E.P.

*sunṇā*, WP. *sunjā* (śūnyā-); *jann*, WP *janj* (jānya-) cf. Mar. *jānavsā* (jānya+vāsa-); *kannē* *t.*, WP *Kanj* (kanyā) *dhān* WP *dhāi*, perhaps, for *dhān* *\*dhānj* (dhānyā-); *mannan*, (mānyate), *neārā* (anyākāra-?). [M] *anj* (anya-).

(5) In *m+y*: the *-y* is assimilated.

*uggamnā* (udgamyate), *ghummanā* (HD *ghummai*: *\*ghumyai*).

(6) In *l+y*, the *y* is assimilated but in many cases the resulting *-ll-* seems to have been aspirated at some stage, probably before *Apabhraṃśa*, for we find its traces in several languages at present. For Marāṭhī see Bloch §148.

*Kallh*, H. *kalh* (kalya-), *pahlāg* (palyaṅka-) etc. For further examples and exceptions see §§ 128-29.

(7) In *v+y*, the *y* was assimilated and the resulting *vv* became *bb* in EP, but remained *vv* in WP. Sindhi treats this group differently in the initial position from the interior one.

*bāgh* (vyāghrā-), *sarbāh*, *sirbāh* (Panj. *sir*+Skt. *vyādhi*-).ā-

(8) In sibilant+*y*, the *y* is assimilated and the resulting ś, ṣ fall together with *ss*.

-śy-: *nassanā* (naśyati); *dissanā* (dṛśyate), *saulā* (śyāmala-).

-ṣy-: *russanā* (ruśyate), *tussanā* (tuśyati).

-sy-: *sālā* (syālā-), *hāssā* (hāśya-), *hasnā* (hasyate) or perhaps a loan from Hindi but the latter goes back to Pkt. *\*hamsā-ālas* (ālasya-), *kāssī* (kāśya-).

(9) In *ry*, *hy*, the *r* and *h* are assimilated because they are never doubled in a group (see § 151). The resulting *yy* becomes *jj* but in the case of *hy* it is aspirated for *h*, also, like ś, ṣ, s, when assimilated, aspirates the resulting double consonant.

*ry*-: *kāj* (kārya-), WP *pujjanā* (pūryate) EP *pugganā* may be an analogical formation after *bhajj* *Ambālā bhagg*; *bhijj*: *Ambālā bhigg*.

-hy-: gujjhā (gūhya-). bājhhō (bāhyatāh), bōjh (\*uhya-:Pkt. vojja-), dājh (\*dāhya-). WP ḍajjh<sup>nā</sup> (dahyate).

§162. Groups with r. In EP all groups containing r assimilate the r to its neighbouring consonant, and when it precedes a dental stop it often has the cerebralising effect besides assimilation. In WP which has a greater affinity to North-Western dialects, the group consonant + r behaves differently from the group r + consonant. This difference of treatment was much more prominent in Aśoka's time as shown by a comparison of the **Shāhābāzgarhī**, **mansehrā** and **Girnār** versions with those of **Kālsī**, **Dhauī** and **Jauḡaḍa**. The group consonant + r was preserved while the group r + consonant shifted its r to the initial consonant, doubling at the same time the consonant left single, or transposed its place with its own member so that the result in either case was a group consonant + r; thus we get **dharma-** > **dhram(m)a-**, **sarva-** >, **savra**<sup>1</sup>. In WP. (also in Lahndī and Sindhi), the groups consonant + r, especially dental stops + r have remained unchanged, and the groups r + consonant in words beginning with a dental stop have shifted the r to the dental stop after doubling the other member. This latter tendency of shifting r is noticeable to some extent in **Prithirāj Rāsau** of Cand.<sup>2</sup>

Consonant + r: -

**kr:** **ḱōh**, S. **kōhu** (krōśa-) **kōl**, S. **kōli** (krōḍā,) **cakk** (cakrā-) **cukkā** (cukra-). **sūk** (śukrā-) recorded by Mayā Singh must be a loan from Hindi or quoted from the **Ādi Granth**.

**gr:** **gaṭṭhanā** (grathnāti) **gehā** (grāha-), **aggā** (āgra-), **jāgnā** (jāgrati). **graihn** 'eclipse' is a *ts.* **gās** 'mouthful' is a loan from Hindi, **grāh** is a loan from WP; **grās** usually used in **gaū grās** 'portion of bread set apart for cows' is a *ts.* **graū** or **grā** 'village' is a loan from WP the common word in EP being **piṇḍ**.

(1) Michelson: JAOS Vol. 30, 31.

Hultzsch: Aśoka's Inscriptions—Grammatical Sketch.

(2) dhram(m)a- for dharma in the passage quoted by Beames in his Grammar. I p. 15.

ghr: bāgh (vyāghrá-).

jr: bajj 'calamity' (vájra-).

dhr: mīddhā (mēdhra-).

tr: tāhnā, WP trāhnā (trāsayati), tōrnā WP trōrnā (trōṭayati) gōt, WP gōttar (gōtrá), cittā WP cittrā (citrakā-), cittanā, WP cittarnā (citrayati), Cet, WP cettar (caitra-), dohtā WP dōhtrā (dauhitra-), pōttā WP pōtrā (pāutra-), putt WP puttar (putrā-), patt, WP pattar (patrá-), sūt WP sūttar (sútra-), dāttī WP dātrī (dātra-), tinn WP trai (trīni, Pkt tiñṇi), (trāyah-). Guj. traṇ may be contamination for the two.

r after a dental stop does not cause cerebralisation. In tuṭṭanā it is due to the following ṭṭ- cf. WP. truṭṭanā. Similar may be the case with taṭṭī, WP. traṭṭī, In ciṭṭā 'white' (citrá-) the form with a cerebral is perhaps chosen as a loan from some other dialect to distinguish it from cittā 'leopard.'

-ntr: ād, WP āndar (āntrá-) etc. See § 112 (c).

dr: damm (dramma-), dākh (drākṣā), chiddā WP chidrā chidrā-), dadd WP daddar (dadru-), nīd WP nīndar (nidrā). In dāhnā, if from drāghate, dr has become ḍ. For -ndr-, -ndhr- see § 15.

dhr: giddh (gr'dhra-); baddharī beside baddhī (vārdhra-) and sidhrā in 'sidhrā pudhrā' 'simple' (sidhrá-) are loans from WP.

pr: pauh (prabhā), pōhan (pravahana-), pāunā (prāpayati).

br: bāhman (brāhmaṇa-), kubbā (\*kubra-: kubhrā) cf. Guj. kubḍū.

bhr: bhāi WP bhrā (bhrātā), bhaur (bhramara-), bhāu (bhrū- cf. Pkt. bhumagā, bhamayā Pischel § 124), bhaṭṭh (bhrāṣṭra-), bhāunā (bhramati).

mr: makkhan (mraṁṣaṇa-). When mr occurs in an internal syllable, a b develops between m and r, and the whole group



appears as -mpb in Pkt. (Pisch. §275), amb (amra-), tām̐bā WP trām̐bā, trām̐mā (tām̐rā-), tām̐rā (tām̐ra+paṭa-?)

śr: saun (śrāvaṇa-), missā (miśrā-), WP mass (śmāśrū-), sass (śvaśrū), cauras (caturaśra-). For aśru->anjh, injh. see under -mps §160.

§163. r+consonant:

-rk.: akk (arkā-), kakkar (karkara-), takkanā (tarkayate), takkalā WP trakkalā (tarku-), makkar (markāṭa), sakkar (śarkarā). In WP trakkaṭī in opposition to EP takkaṭī, the r after t is due to shift if the word is connected with the root √tark. WP srakk (but EP sakk) points to \*śarka- rather than śālka.

-rg-: bagg (vārga-), magghar (mārgaśira-), caugganā (caturguṇa-) gāggar (gargarī).

rg̐h : mālg̐hā (mahārg̐ha-), ghaggarā (gharghara-), Lah. aggh (arg̐ha-).

-rc-: kucc (kūrcā-)

-rj: gajjanā (garjati), gujjar (gurjarā-), khajūr (kharjūr-) gājjar (gārjara-).

-rṇ : kann (kārṇa-), pannā 'leaf' (parṇā), unn (ūrṇā), cūnnā (cūrṇa-), punneḍ (pūrṇimā), siūnā seḍnā (suvārṇa-; sauvarṇa-).

-rt̐, -rth̐, -rd̐, -rdh̐, see under Cerebralisation § 169.

-rp-: sapp (śarpā-), kapāh (karpāsa-), khappar (karpara-), tappar, Lah. trappar (L.S.I VIII<sup>1</sup> p. 326) (tālpa- connected with √tr̥p MW.: \*tarpa-); ṭappanā, Poṭh. trappanā (\*tarpati: tr̥pyati).

-rb-: kabrā (karbara-)-

-rb̐h : gabbhā (gārb̐ha-), cibbhar (cirb̐haṭa-), dabbh Mul. drabb̐h (darb̐hā-)

-rm : kamm (kārma), camm (cārma), kāman (kārmaṇa-), nimmal (nirmala-), WP. kummā (kūrmā-).

-ry-: Dealt with under y-groups.

-rl̐: dūllō 'bridegroom'. H. dulhā, Guj. dūlū (durlab̐ha-?)

-rv-: cabbanā (carvati), caubī WP cahvī (caturvim̐śati-), khabbā (kharva-?)

-rś-: dassanā (darśayati), pāssā (pārśvā-), passalī (parśū-)  
 -rṣ-: ghassā (gharṣa-), khassanā (karṣati), WP vassanā  
 (varṣati). baras. sarhō, ārsī etc see under svarabhakti.

#### §164. Groups with l.

(1) In groups l+stop or m, l is assimilated

-lk-: bakk (valkā-), sakk (śālka-).

-lg-: guggal (gūlgulu-), phaggan (phālguna-), baggā  
 (valgū-). bāg, WP vāg (valgā) perhaps a loan on account of

-lp-: tappar (tālpā-?), WP kappanī (kalpayati).

-lb-: subb (śulba-) MW records śulva also but -lv- > -ll-.

-lm : gummā (gūlma-).

(2) In groups l+y, y is assimilated with frequent aspiration.  
 See § 128.

(3) In groups l+v, d+l, and r+l, the l assimilates the other member.

-lv-: bil, bill in Mayā Singh's Dictionary. (bīlva-).

-dl-: bhālā (bhadrá-: \*bhadla-) allā (ārdrá-: \*ardla-), khullā  
 'low, base' (kṣudrá-: \*kṣudla-), In J. Pkt. chulla- culla- Pischel  
 § 325).

-rl-: dūllā (durlabha-).

(4) -ll-: pallā (pallava-), challī 'maize-ear' (challi-). See  
 also -ly- § 128.

#### § 165. Groups with v.

(1) When coming after a guttural, palatal or cerebral  
 stop, v is assimilated to the stop.

-kv-: karhnā (kvathati), pakkā (pakvā-)

-jv-: jalnā (jvalati).

-ṭv-: khaṭṭ (khaṭvā).

(2) Dental stop + v had three developments in MI, viz.  
 double dental, labial or palatal stops. (Pischel §§ 298-300). In  
 Panjābī all the three have their traces, but it is difficult to say  
 which was proper to it. For marāṭhī, see Bloch § 130.

-tv- > -tt-: -ttan (-tvana-) as in kuṛattan 'bitterness', palattan 'yellowness'. -t (-tva-) as in miṭṭhat 'sweetness'. sat (satva-) may be a loan.

-tv- > -pp-: -[p]pan, -panā (-tvana-) as in kaurāpan, luccapanā etc.

WP suhappan. -p (-tva-) WP suhnapp 'beauty',

-ppā (-tva-) as in budhēppā 'old age'.

-dv- > -dd-: dō (dvaū) and its derivatives dūjjā, dugganā etc. They can, also, be explained as coming from duvau \* duv- etc. cf. Pkt. du- in compounds. Lat. duo.

-dv- > -bb-: bārā (dvādaśa) and other numerals 22, 32, 42 etc. beṛ (dvi + varaka- 'cloth'), bār (dvāra-), cf. Guj. bijā. Mul. beā 'second'.

-dhv- > -ddh-: dhatṭhā (dhvasta-: \*dhvaṣṭa). In Panjābī dh was cerebralised on account of the second cerebral.

-dhv- > bbh-: WP ubbhā (ūrdhva-)

-dhv- > -jjh-: jhandā (dhvajā + daṇḍa Mar. jhemḍ-jhankār (dhvanī-) if not purely onomatopoeic.

The group -dv- resulting from ud- followed by a word beginning with v- became -vv- in Pkts (Pischel § 298), and consequently bb in EP, and vv in WP.

baṭṇā, WP vaṭṇā (udvartana-) cf. H. ubaṭṇā, Sindhi uṭaṇu.

(3) In groups v+y, r+v, and l+v, y, r and v are assimilated. See § (9), 161 (7), (9) § 164 (3).

(4) In groups sibilant+v, v is assimilated.

-śv-: sauhrā (śvaśura-), sass (śvaśrū-), sāl (śvāsa-), basāl (viśvāsa-), assū (āśvina-), pāsā (pārśvā-).

-ṣv-: māssī (māṭṣvasṛkā).

-sv-: pasijjanā (prasvidyate) sakā (svaka-: \*svakya-) sāk (\*svākya-) are ts.: cf. sakā, H. sagā (svaka-).

(5) hv- becomes -bbh-, jībh, poṭh. jibbh. (jihvā).

§166. Groups with a sibilant. Sibilant+stop.

(1) In groups sibilant+stop, the sibilant appears as aspiration of the stop, the latter being doubled for which see § 150 (3)

-śc-: tircā (tiraścā-), bicchū (vr'ścika-), picchā (paśca-), pacchō (paścima-).

-ṣk-: bikkharnā, bakharnā (viṣkirati), sukkā 'dry' but sukkhā 'a particular plant' śuśka-), pōkkhar (pauṣkara-).

-ṣṭ-: aṭṭh (aṣṭau-), naṭṭhanā (naṣṭā-), muṭṭh (muṣṭi-), miṭṭhā (miṣṭa-), riṭṭhā (ariṣṭa-), piṭṭhī (piṣṭa-).

-ṣṭr-: uṭṭh, ūṭ[h] (u'ṣṭra-), bhaṭṭh (bhrāṣṭra-), WP. oṭṭhā (auṣṭra-).

-ṣṭh-: kōṭṭhā (kōṣṭha-), kāṭh (kāṣṭha-), jēṭh (jyēṣṭha-), sēṭh (śrēṣṭha-), gūṭṭhā (āṅgūṣṭha-).

-ṣp-: bhāph- (vāṣpa-).

-sk-: khammhā (skāmbhā-), bakkkhar (upaskara-), bakhārā (vakaskāra-?).

-st-: than (stāna-), thammhā (stambha-), thōrā (stōkā), hatth (hāsta-), matthā (mastaka-), patthar (prastara-), natth (nastā) ātthamnā (āsta+?)

-sth-: thālī (sthālī), thāh (sthāgha-), thānī (sthāna-).

sp-: phāhā (spāśa-).

-sph-: phuṭṭanā (sphuṭyate), phōrṇā (sphoṭayati).

-(2) In a group consisting of the final sibilant of a preposition and the initial stop of the following word, aspiration does not take place.

-ś+c-: nacōrṇā (niścotate), nielā (niścala-).

-ś+k-: nikkalnā (niṣkalati : niṣkālana- 'driving out' Gobh.), -nakammā (niṣkarma-), cāuk (catuska-).

-ś + p-: naputtā (niṣputra-), caūppar (catuspata-), Guj. cōpan (catuspañcāsat).

-s+k-: nakk (nās+ka-)?

-s+t-: nittarnā but H. nitharnā (nistarati), cauntī WP. cauttī (catustriṃśat).

§167. Stop+sibilant.

(1) kṣ become k(k)h.

khār (kṣāra-), khīr (kṣīrā-), khōh (kṣudhā), akkh (ākṣi, ikkh (ikṣú) kakkh (kākṣa-), kukkh (kukṣi-).

makkhī (mākṣikā), pakkh (pakṣa-), sikkh (śikṣā), takhān (takṣānam cl. acc. of takṣan)

The words where kṣ appears as c(c)h are early loans from a ch dialect and appear with ch in other IAVs (Turner §89)? *e. g.* ricch, H. G, rich, Mar. rīs : ch > s (rkṣa-), kacch (kakṣa, kacchā), churā, with ch in others (kṣurā- : churikā), taccha beside takhān (takṣati), macchar beside makkhī (mākṣā *cf.* AMg, macchiyā), chār beside khār (kṣāra-)

For tikkhā (tikṣṇa-) see Turner § 89. tinnhanā 'to prick, pr. would be a doublet from the same if it does not come from the root √tr̥h *cf.* tr̥ṇédhu : \*tr̥ndhati.

(2) t or p+s become c(c)h.

-ts- bacchā (vatsā-), macch (mātsya-) ussarnā (utsarati) goes back to Pkt. Guj. ucharvū may come from ucchalati. *cf.* nittarnā (nistarati) for the different treatment of ts or st when one member belongs to the root and other to the preposition.

-ps-: accharā (apsarā) guccchā (guccha- : gr̥psa-).

(3) ṣṇ and sn appear as nh- or n if there be another s, h in the word.

tis (tr̥ṣṇā) may be a ts. from tr̥ṣā, or *cf.* tr̥ṣyāvat RV vii, 103', 3.

-ṣṇ-: WP unhālā, hunālā (uṣṇakāla-)

"sn": nhaunā (snāti), nēh (snēha-), nhū (snuṣā).

(4) -śm-: sm- appear as -ss- (Turner § 55).

-śm-: rassī (raśmī-), Initially śm- > m-: mass beside mucch (śmāsrū-), masān (śmāśāna-) is a loan because of -ś- > -s-.

-śm-: tusī (\*tuṣmē), kōssa (\*kōṣmā), WP hussar (uṣma-)

-sm-: asī (asmē), bhass (bhasma) bissarnā (vismarati).

This treatment is peculiar to the North-Western Languages *cf.* kāśir, Kś word for Kashmīr (kāśmīra-). Ludh. ambhāttar 'we and others'; tumhāttar 'you and others' are loans from H. They have not been recorded by Mayā Singh.

(5) Sibilant + y, r, v, and r + sibilant have already been treated under y-, r-, v- groups.

(6) Double sibilants become -ss-, or s-in unaccented syllables.<sup>1</sup>

-ṣṣ-: nasang (niśṣaṅka-).

-ss-: nissarnā (nissarati).

§168. Groups with h.

-hm- > -mh-: bāhman (brāhmaṇa-), here mh has again been transcribed as hm to denote the tone. It can also be written bāmhan.

Other h- groups treated under three of their other members.

### Cerebralisation.<sup>2</sup>

§169. The subject of cerebralisation has been dealt with by Dr. Bloch and Prof. Turner with respect to Marāṭhī and Sindhī respectively. The latter concludes that the phenomenon of cerebralisation was of a dialectal character, and that it was the result not of a single change, but of different changes which formed a number of different isoglosses (p. 557).

Examining the cases where ṛ and r, the chief cerebralising agents could have exerted their influence, we may say that Panjābī is a non-cerebralising dialect. The words where cerebrals appear in place of PI dentals must be held as loans from some ancient cerebralising dialect because they are found with cerebrals in most of the other non-cerebralising cognate languages also.

§170. Examples of Panjābī words containing:—

(i) PI dentals preceded at a distance by r. Here the dentals remained dental which subsequently disappeared. If they had become cerebral they should have appeared as ṛ, ṛh, (i.e., ṛ with a tone on vowels). bhāī (bhrāṭṛ-), mārēā (mārīta), rōn (rōdana-), paihlā (prathilla-, c.f. prathamā-).

(1) A few cases of a secondary change of MI -ss- > -s- > h are found e. g., dihnā dissanā (drśyatē, Pkt. dissai, disai). s>h is yet a living tendency. See Dr. Bailey's note JRAS. 1926.

2. Bloch §§108—109. Turner: Cerebralisation in Sindhi JRAH 1924 pp. 555-84. For cerebralisation in Vedic and Sanskrit see Wacker-nagel i. pp. 167 ff.

For gaṭṭh(i), gaṇḍh(i), paṛh, paraus(s)I, see Turner pp. 560—61.

(ii) PI dentals preceded immediately by ṛ. These remained dental which, if single, disappeared later.

gheō (ghṛtá-), hīā (hṛdaya-), khittī (kṛttikā) mōeā cf. H. muā (mṛtá), pōhlō (pṛthula-), tijjā, tīā (tṛtīya-), kittā (kṛtá the -t- being doubled, or -tt- being added by the influence of suddhā, tattā etc.). buddhā H. būrhā, S. buḍhō commonly derived from vṛddhā- should be referred to bṛdha- where the -dh- has been doubled on the analogy of Pkt. daḍḍha-. Pa. vuḍḍha- beside buddha- and vaddha- may be due to contamination of vṛddhā- and bṛdha- miṭṭī (mṛttikā) is found with cerebral in all except Mar. mātī.

(iii) r+dental. The dental remains dental.

-rt-: All Panjābī words containing PI -rt- are connected with the roots kartati 'to cut' and kṛnatti 'to spin', and vārtatē 'to be' and 'to roll.' Where doublets appear, one has the dental and the other the cerebral to keep distinction of meaning. Thus kattānā 'to spin', kaṭṭānā 'to cut'; bāt 'thing, matter' (vārttā), bāt 'road' (vārtma-; vartih n.). For details see Turner p. 562). mṛttikā > P. miṭṭī H. maṭṭī, māṭī M. māti, Dog. mittī dental.

-rth-: sāth (sārtha-), sāthī (sārthika-), cauthā (caturtha-)

-rd-: gadhā (gardabhā-), kuddanā (kūrdati), caudā (cāturdaśa), baddal (vārdala-), bahld (balivārda-), paddanā (pardati).

-rdr-: ]\*āddā (ārdṛá-), allā (\*ārdla-). kaudḍī (kapardikā),

-rdl-: ]chaddā (chardati) are found with cerebrals in other languages also. ḍaḍḍū (dardura-) is doubtful on account of the loss of -ra-.

-rdh-: addh (ardhā-), badhnā (vardhate), pacādh (paścār-dha-) puādh (pūrvārdha-). The roots vardhate 'to increase' and vardhati 'to cut' have resulted in doublets in Panjābī, thus badhnā 'to increase'; baḍḍhanā 'to cut'. In muḍḍh (mūrdhā) the cerebral appears elsewhere also.

(iv) Dental+r. They remain dental after assimilation.

-tr-: gōt (gōtrá-), putt (putrá-), etc. For further examples see §162. Only cittā 'white' (citrá-) appears with cerebral perhaps to distinguish it from cittā 'leopard'.

-dr-: chiddā (chidrā-) etc. See §162. dāhnā 'to lay down' (drāghate), ḍunnā, if from drōṇa-, may be loans. For āṇḍā, ḍaṇḍā etc. see Turner p. 566.

-dhr-: giddh (gṛdhra-), baddhī (vārdhra-).

(v) The cases where PI dentals uninfluenced by the vicinity of r, ṛ appear as cerebrals in Panjābī are common to all other languages except painā (patati) where cerebral is shown in Prākṛit, Hindī, Gujrātī etc. The following may also be noted: nacōṛnā (niścotate), jurnā (yuta-), bahērā (vibhītaka-), harar (haritakī-).

In the last three words the ṛ may be a suffix.

(vi) "l", n in all positions have become alveolar in EP.

§171. Mention however may be made of the tendency to cerebralise a dental stop occurring in the vicinity of another cerebral stop. This tendency is found in Hindī, Gujrātī (Turner §44), in Sindhī (Turner p. 570) and in Marāṭhī (Bloch §119).

tuṭṭ-, WP trutt-, H. G. tūt- (truṭyati), tuṭṭhānā (tuṣṭa-), dūḍḍhā, dūṛh (Pkt. divaḍḍha-), ṭaḍḍhānā (tardati), ḍaṇḍā (daṇḍā-), ḍaḍḍū (dardura-), ḍiūṭ (dīpa+varti-), ḍahindī (dadhibhāṇḍa-), ṭhaṭhērā (tvāṣṭṛ-), ḍāḍḍhā (dārḍhya-), ṭhaṇḍhā but Mar. thaṇḍā (stabdha-), ḍhaṭṭhā (dhvasta-: \*dhvaṣṭa-), ḍhiṭh (dhrṣṭa-), WP ḍiṭṭhā (dṛṣṭa-); ṭeḍḍhā, H. ṭerhā but WP trēḍḍhā; ṭaṭṭī but WP traṭṭī, but EP tur, WP ṭur (turati); ḍar (darati) ṭhērā (sthavira), dēr: ḍēr, ḍōrī (dōraka).

In the presence of ṛ the dental remains, thus tōṛ, dhaṛ, dāṛhī, Guj. *id.* but H. ḍāṛhī.

ṭhaṭṭī 38.

ṭhiṭṭar 78.

ṭhaḍḍ 3rd Eng. third > thāḍḍ.

BSQS IV 2



### Svarabhakti.

§172. Examples of *svarabhakti* are fairly common in Prākṛits (Pischel §§ 131-40) where they probably represent *tatsamas* or late borrowings from Sanskrit after the tendency for assimilation had died out. Mediæval and Modern languages contain even a greater number of examples of *svarabhakti* in *tatsama* words.

A few cases of *svarabhakti* are noticeable in Panjābī which in other respects seem to be *tadbhavas*, e.g., *sarāhnā*, WP *salāhnā*, in rapid speech *srāh-*, *slāh-* (\**śrāghate*: *slāghatē*, cf.,  $\sqrt{\text{śrāth}}$ :  $\sqrt{\text{slāth}}$ ). Other words like *g<sup>a</sup>raū*, WP *girā* or *g<sup>a</sup>rā*, (*grāma*), *bh<sup>a</sup>rā*, WP *id.*, L. *bhirā* (*bhrātā*), *g<sup>a</sup>rāh*, WP *id.*, L. *girāh* (*grāsa-*) are loans from a Western dialect (probably WP). EP *gās* (*grāsa*) is a loan from Hindī.

§173. The Panj. prefix *paṛ-* meaning 'secondary' as in *paṛbāl* (\**pravāla-*), *paṛdand* (\**pradanta-*), *paṛhattī* (\**prachatti-*), or 'one degree further removed' as in *paṛōttā* (*prapautra-*), *paṛnānnā*, *paṛdāddā* etc., is rather difficult to explain. It may perhaps be better connected with *prati-*. If it is really a case of *svarabhakti* from *pra-*, then why does *r* change to *ṛ*?

§174. In the following words, *svarabhakti* goes to Prākṛit:—*barh-*, *barhā*, WP *varh-* beside *vass-*, *varhā* (*varṣati*, *varṣā*., cf. AMg. *varisa-*), *sarhō* (*sarṣapa-*, cf. AMg. *sarisava-*), *baras* 'year; to rain' and *ārsī* (*ādarśa-*, Pkt. *ārīsa-*) are loans from Hindī on account of the preservation of *-s-*.

### Insertion of Plosives.

§175. It sometimes happens that between the nasal *n* or *m* and the following *r* or *l*, a voiced plosive of the same class as the nasal, is inserted. A few cases of this kind are found in Panjābī.

-*nar->-ndar-*: *bāndar* (*vānara-*), *pand<sup>a</sup>rā* (Pkt. *pannarasa-*), *basantar* 'fire' perhaps through \**basāndar* (*viśvānara-* cf.

*vaiśvāndara-* found in the Siyāḍoni inscription of the 10th century A.D., Z.D.M.G. Vol. 47 p. 576). The change *-nd->-nt-* may have been due to the influence of *basant* (*vasanta-*) *ts*.

The tendency is found in later borrowings, *e.g.*, *hundar*, *hūdar* beside *hunar* (Pers. *hunar*).

*-mr->\*-mbr->-mb-*: This change is found in Pkt. also cf. Pischel §295. *amb* (*āmra-*, Pkt. *amba-*), *tāmbā* (*tāmrā-*, Pkt. *tamba*, Aśokan *taṃbapaṇṇī*); H. *bābī* or *bambī* (*vamrī*, cf. *valmīka-*). Panj. *barmī* may be a *tatsama* with metathesis. *Ambarsar* whether connected with *Amar* 'the third Sikh Guru', or with *amrat*, *amart*, *ammart* 'nectar' (*amṛta-*) *ts*.

Recently the change has taken place in Persian loan-words *e.g.* *ambīr*, *ābīr* or *amīr* (Pers. *amīr*).

*-ml->* Pkt. *-mbil->-mb-* or *-ml-*: *imblī* or *imlī* (*amlikā*) cf. J. Pkt. *-amba-*, *ambila-* from *amla*. Pischel § 295.

In *tatsamas* a plosive is inserted between *anusvāra* and *h*; *e.g.* *siṅgh* (*siṃhā*).

#### Insertion of *r*.

§176. The N. W. languages *ṣiṇa*, *Kashmīrī*, *Sindhī*, *Lahudī* and Western *Panjābī* have preserved some consonant-groups in which *r* formed the second member, *e.g.*, *ṣ. kriu*, *K. krūh*, *S. krōhu*, *L, WP krōh* (*króśa-*). In the following words *r* is inserted erroneously perhaps on the analogy of the preserved groups. Some of these words are found in EP and *Hindī* also. Thus *kerōṛ m-* 'ten million' but *kōṛī f.* 'score' (*kōṭī-*), *sṛāp ts.* (*śāpa-*), *karmaṇḍal ts.* (*kamaṇḍalu*). *kerōp ts.* (*kōpa*) perhaps on the analogy of *kṛodh*; *WP trikkhā* (*tīkṣṇa-*), *WP tarkhāṇ* (*takṣāna-*), *WP mēthrā*, *WP srakk* (*\*śarka-: śālka-*), *WP traṭṭī*, *WP trēḷ* etc. Their EP equivalents have no *r*. In *srakk* and *traṭṭī*, the *r* may be due to anticipation owing to a group *r+* consonant occurring in a following syllable for which see § 162.

### Doubling of PI intervocalic stops.

§177. In a few words PI intervocalic stops (other than cerebrals) appear doubled in Panjābī instead of being lost. For a similar phenomenon in Prākritis see Pischel § 90. Thus lakkar (lakuṭa-) cf. Nep. lauro 'stick', Panj. H. laurā 'penis'; thabbā (stabaka-), uppar, H. ūpar (upari, cf. AMg. uppiṃ beside uvariṃ), assī, H. *id.*, (aśīti-). The case of ikk, L. hikk (éka-) is puzzling. In Pkt. we get ēkka- and ikka- presumably for ěkka- from which the expected form in Panjābī would be ěk as in Hindī, Gujrātī and Marāṭhī. cf. Panj. H. G. khēt, Mar. śēt (kṣētra-, Pkt. khetta-, khitta-). In Iranian also the initial vowel was not i.

### Metathesis.

§178. Metathesis is common in words borrowed from Persian and especially in the mouths of illiterate speakers, thus kāccū, cākkū (cāqū), nuksā, nuskā (nuskha), kājak, (kāgaz), dējka (dēgca), bujkā (buqca), nuskān (nuqsān) etc. From Sanskrit words the following may be noted:—

baṭṭōh, baṭṭōh (vartula+lōha-), hamēl 'necklace' (mēkhalā-?), ciṛbā 'flattened parched rice', H. civṛā or ciūrā (cipiṭa-), kaurā, H. karvā (kaṭuka-), WP partōh, patrōh (putravadhū-).

### Contamination.

§179. Sometimes two words of a similar meaning so combine as to become a new word, e.g. palēṭṭhā or palōṭṭhā (Panj. paihlā+jēṭṭhā), palōs (Panj. pāl+pōs), mhāis (Panj. māih+H. bhāis).

### Onomatopoesis.

§180. There is quite a large number of words which denote some sort of noise or motion. All of them seem to be onomatopoeic though some are connected with Sanskrit or even Vedic words which again are most probably onomatopoeic. Two terminations are chiefly used in forming such words and are perhaps connected with the PI verb kārati.

(1) —k as in karak, kharak, gaṛhak, dhaṛak, bhāṛak, bhuṛak, maṛak, jhīṛak, riṛak, taṛak, tiṛak, phaṛak, raṛak; sarak (sarati),

khurak, surak, cirak, curak, ghurak; kilak, bilak (vilapati), tihlak, chahlak, ḍuhlak (dōlāyate); camak (camat-), damak, lamak (lambate), dhamak (dhmāti); ṭaihk, baihk, sai hk (śvasiti), caihk, būhk (bukkati); cīk (cītkāra-), phūk (phūtkāra-), thukk (thutkāra-), cukk, ṭukk (truṭyaté) etc. Some of these do not strictly denote sound or motion.

(2) -kar or -kār as in—

sūkkar, hūngar (hum-), pukār (pūt), hūghār (humkāra-). khāghār (Panj. khañgh 'cough'), ḍhakār or ṭaghār [tək.a:r] etc.

#### Shift of Stress-accent.

§181. A stress accent or something with functions similar to its has been assumed to exist in Sanskrit and its subsequent stages. As regards its place in the word, Professor Jacobi's theory of penultimate accent (Z. D. M. G. Vol. 47 pp. 574 ff) as developed by Sir George Grierson (JRAS 1895, ZDMG. Vol. 49 pp. 401 ff) has been generally accepted upto now. This theory, however, remarkably fails in the case of words whose syllabic scheme in the Prākṛit or Apabhraṃśa stage was  $\check{x} \times \check{x}, \check{x} \check{x} \times \check{x}$ , or  $\check{x} \times \check{x} \check{x}$ . Take for instance the words *vaṇijyam* (Pkt. *vaṇijjam* — × ×) and *tiraścā-* (Pkt. \**tiracchao* — × — —).<sup>1</sup>

According to this theory the words should appear as.		But we actually get.	
H. * <i>banfj</i>	* <i>tirāchā</i>	<i>ban<sup>a</sup>fj</i>	<i>tirchā</i>
EP. * <i>baniijj</i>	* <i>taracchā</i>	<i>ban<sup>a</sup>fj</i>	<i>tirchā</i>
WP. L. * <i>vaṇijj</i>	* <i>tiracchā</i>	<i>vaṇ<sup>a</sup>fj</i>	<i>tirchā</i>
Guj. * <i>vaṇij</i>	* <i>tarāchō</i> * <i>tirāchō</i> }	<i>vaṇ<sup>a</sup>fj</i>	<i>tirchō</i>

(1) — denotes a short syllable, × a syllable *heavy by position* on'y and — a syllable containing a long vowel.

§182. A study of such words leads one to the conclusion that at some time prior to the compensatory lengthening of short vowels in front of consonant-groups in Hīndī and Gujrātī, a shift of accent took place by which all words received accent on the initial syllable except those containing long vowels in their non-final syllables in which case the accent fell on the syllable containing a long vowel that was nearest to the final syllable.

§183. That there was a strong tendency to accent the penultimate syllable some time about the Apabhraṃśa stage may be inferred from such foreign words as J. Skt. **Akabbara-** (Pers. Akbar), **suratrāṇa-** (Pers. sultān), **туруška-** (Pers. turk) etc.

#### Detailed Examination.

§184. (1) **Monosyllables** may be left out of consideration firstly because very few of them have survived and secondly because the accent has kept the same place in them, there being no room for shift.

§185. (2) **Dissyllables**, too, require little consideration because in their case what is the first syllable is also the penultimate. They have become monosyllables in Panjābī open or closed, and when the latter type ending in a neutral vowel becomes dissyllabic, the place of accent remains unchanged.

— — yādi,	Pkt. jāi	>	EP jé
kāti,	„ kaī	>	„ kái, H. id.
kara,	„ kara	>	„ kár, H. id.
— — kalá,	„ kalā	>	„ kál, H. id. Guj. kál.
× — saptá,	„ satta	>	„ sátt, H.G. sāt.
× — lajjā,	„ lajjā	>	„ lajj, H. Guj. lāj.
— × vála-	„ —	>	„ báł, H. id., WP váhl.
× — bandha,	„ baṃdha	>	„ bánnh H. Guj. bádh.
	etc.		etc.

§186. (3) Among *trissyllables* the schemes  $\check{x} \ \underline{v} \ \check{x}$ , and among *tetrasyllables* the schemes like  $\check{x} \ \check{y} \ \underline{x}$  or those involving a naturally long syllable (—) after a syllable *heavy by position*

only (x) do not call for any discussion as here also, the accent falls on the same syllable according to the old and the new theories.

— — — káratī, Pkt. karaī > EP káre, H. Guj. *id.*

— — x karaṇam, „ karaṇam > „ káran, S. káraṇu  
ghaṭa-, „ ghaṭaō > „ gháṭā, H. *id.* Guj. gháṭō

x — x kuṇḍa-, „ \*kuṇḍaō > „ kúṇḍā, H. kūḍā, W P.  
kúnnā

ghaṇṭa-, „ \*ghaṇṭiā > „ ghánḍī, H. ghāṭī

kāla-, „ kālaō > „ kālā, H. *id.*

x — x palāśā-, „ palāso > „ palāh;

karpāsa-, „ kappāsō > „ kapāh, H. Guj. kapās.

āsāḍha-, „ āsāḍhō > „ hāṣh, H. asāṣh, Guj.

asāḍh

gopāla-, „ govālō > „ guāl, H. *id.* Guj. guāl.

— — — — prasarati, „ pasaraī > H. pás(a)rē

— x — — \*parisvēdat, „ > EP parseō, parse, G.

parsev (o)

— — — — purāṇa-, „ purāṇaō > „ purānā, H. *id.*

x — — — — carmakāra-, „ cammaṣṣārō > „ cámeār, H. camār

cakravāka-, „ cakkavāō > „ cákvā. H. *id.* The expected form would be \*cakvā, but that being the regular accentuation of causal verbs has shifted the accent from the final to the initial-syllable.

Moreover there is an overwhelming majority of words ending in unaccented final long vowels in Hindī, Panjābī, Rajasthānī and Gujrātī. cf. sāvā (\*suāo सवा)

— — — — lōhakāra-, Pkt. lōhaṣṣārō > EP luhār, H. *id.*

— — — — śītakāla-, „ śīyaālō > „ seāl

x — — — — prakhyāna-, „ \*pakkhāṇaō > „ pakhānā

x — — — — sambhālayati, „ sambhālēi > „ samhālē,

etc. etc.

H. sābhālē.

§187. (4) The schemes explained by the new theory are those where a syllable *heavy by position only* falls in a non-initial position without being followed by a naturally long syllable. The final syllable, of course, is not taken into account. Such are the schemes  $\underline{x} \times \underline{x}$  among trissyllables, and  $\underline{x} \times \sim \underline{x}$ ,  $\underline{x} \sim \times \underline{x}$  or  $\underline{x} \times \times \times$  among tetrasyllables.

$\sim \times \underline{x}$	anicchā	> Guj. āṇach
$\sim \times \sim \underline{x}$	apútra-	> EP. áut, H. <i>id.</i>
	áranya-	> H. árñā 'wild'
	alakta-	> EP. H. áltā, Guj. áltō
	alakṣya-	> Guj. álakḥ
	alagna-	> H. álag (Fallon's Dictionary), EP.
	alāgg	may have been formed from lagḡ.

(Dēś.) kaḍacchū-	> EP, H. Guj. kār̥chī
karañka-	> Panj. kārāḡ (recorded in Dictionaries).
karāṇḍa-	> EP, H. karni but G. karāḍi 'goldsmith's tool', and karāṇḍō 'box'.
kuṭumba-	> EP kūr̥am, H. kūr̥mā, kúnbā, kumbā S. kūr̥mu.
kulattha-	> EP, H. kúlthi.
kṣurapra-	> EP, H. khúr̥pā. G. khúr̥pī, S. khúr̥po.

(Dēś) khaḍakkī-	> H. khīrkī, Guj. khār̥khi
tarakṣa-	> WP tār̥akḥ, Guj. táras
tiraścā-	> Panj. H. tīrchā, Guj. tīrchō.
dhāritrī	> EP, H. dhārat, dhārtī, Guj. <i>id.</i>
paraśvah	> EP, H. pársō

\*parīśyā (cf. avāśyā) G. paras *f.* dew, frost

\*prathilla- > EP páihllā, H. paihlā, Guj. péhlō

pralagna- [Pkt. \*palamga-] > Poṭh. pālāgnā "a string fastened round the neck of a pot". For -ñā cf. S. viriṇo

pralambatē > WP pālāmpā

bahutva- > EP. báuht, H. WP. báhut

manuṣya- > WP mūṇ<sup>s</sup>

\*maricya- > EP, H. mīr<sup>c</sup>, WP mār<sup>c</sup>.

Pkt. mahamta G. mehtā H. maihtā

vanijya- > EP, H. bán<sup>j</sup>, WP., Guj. vāṇ<sup>j</sup>.

varatrā- > H. bárat, Guj. várat, S. varta.

vahāṅgikā- > EP. H., báihgī, WP váihngī

virikta- > S. vírto 'tired'

viricyatē- > S. vírcāṇu 'to be tired'.

~X~X } vilagna->[Pkt. \*vilamga-]>EP., H. bilāg, S. virñño,  
~X~X } Guj. válagvū, WP válagñā.

vilamba- > H. bílam, WP. vilam

vilambatē > WP. vilamñā.

viṣamyatē > EP., H. bisamnā.

sapatnī > H. sāt 'co-wife'.

saputra- > Panj. sāt.

\*Sarikkha- (cf., Pkt. sārikkh-, sariccha- Pischel §245).

> Panj. H. sarkhā, Guj. sárkhū.

suruṅgā > Panj. H. Guj. surāg.

sulagna- > Panj. H. sūlagnā, Guj. sálagvū

haridrā > EP hálhdi, H. hálđi, Guj. haḷad  
WP hárdal.

~ ~ X ~ araghaṭṭa ~ > H. árhaṭ, ráihaṭ by early loss of a-;  
Panj. háhlṭ by metathesis.

balivárda- > EP báhld, báuld.

udvartana- > H. úbṭan; EP. bátñā. WP váṭṇā through  
an early loss of -u-.

XX~ } paryāṅka- > Panj. páhlāg H. pālāg cf. pālki.

XX~~ } paryasta-Pkt. pallatṭa- > Panj. pāl<sup>a</sup>ṭñā, H. id.

vijñaptikā > H. bintī.

sambudhyati > Panj. sámjh<sup>a</sup>nā, H. id.

śalyaka (P-kt. \*śállamka-) > EP sáhlāg.

~X~ } kauṭumba-> Panj. kōrmā

~X~~ } dauhitra- > EP dōhtā, H. id., WP dōhtrā.



ḍurbhikṣa > H. dubhuk (plutts), dubhak  
E. S. I. IX. p. 491).

nāraṅgikā > EP nārāgi.

māṇikya > EP. mānak, H. *id.* WP. Guj. māṇak.

§188. Besides the above words there is a number of grammatical formations which could not be explained satisfactorily without the application of the theory of accent-shift. They are:—

(i) Present Participles.

kārant, Pkt. karamta > Panj. kārdā, Poth. kārnā,  
H. kārtā, Guj. kārtō. See also §§ 117 and 156.  
Lah. karendā is from Pkt. karemta.

(ii) Present Indicative III pl.

karanti > Panj. karan see also §156. H. karē, O.H.  
karaḥī cannot come from karanti.

(iii) The s- future of Gujrātī, Rājasthānī and Lahndī.

kariṣyāmi, Pkt. Karissāmi > Lah. Karsā, Raj. karsyū  
" Pkt. Karissam > Guj. kariś, pronounced  
[ˈkariʃ], dialectically káras.

(iv) The -b- infinitive of Eastern Hindī, and the -vū infinitive of Gujrātī.

Kartavyam, Pkt. kariavvam > E. H. karib, Guj. karvū.

§189. There are a few exceptions several of which are common to Panjābī, Hindī and Gujrātī. They are probably late borrowings introduced after the tendency for accent-shift had died out, and the penultimate accent had come into existence once more for which see below §191.

× × × niśāṅkam > Panj. naśāṅg, H. nisaṅk

× × — prasvidyate > Panj. pasijjānā, H. pasijnā

prasvinna > H. paśinā, Guj. paśinō

aṅguṣṭha > Panj. gūṭṭhā, āgūṭṭhā, H. āgūṭṭhā, Guj.  
aṅguṭhō?

agniṣṭhā > Panj. giṭṭhī, āgiṭṭhī, H. āgiṭṭhī, Guj. *id.*

niṣkarma-> Panj. nakāmmā, H. nikāmā, Guj. nakāmfī.

niṣputra-> Panj. napūttā, H. nipūtā

mañjiṣṭhā> Panj. H. majiṭh, Guj. id. The Panj. word is evidently a loan from H.

\*pracchanṭati> Panj. pachāṇḍnā; perhaps H. pachāṇnā, Guj. pachārvū with loss of nasalisation; cf. H. chāṭnā, Guj. chāṭvū.

ēkastha- Pkt. ēkkatṭha-> H. ikāṭṭhā beside ikṭhā, }  
Pkt. ēkkalla-> H. akēlā beside iklā }

Panj. kāṭṭhā kālā on account of the loss of a- before the shift of accent took place.

— × × karāṇḍa-> Guj. karāṇḍo beside Panj. H. karnī.

(Dēś) varāṇḍa-> Panj. barāṇḍā, H. barāṇḍā.

pranapṭr-> H. panāṭī.

\*sarikkha-> Panj. sarīkkhā, H. sarīkhā

— — — nirīkṣā> Panj. nīr<sup>a</sup>kh, H. id. Guj. id.

parīkṣā> Panj. H. Guj. pārahk.

— — — — — āratīkā> Panj. H. Guj. ār<sup>a</sup>tī. The expected form would be \*arāṭī. The Sanskrit word itself is late and doubtful. Perhaps the word comes from ārakta- or \*āratrika-.

190. Then there are a few numerals which show irregular accentuations e.g.

unāṭṭī (29), H. unāṭṭīs beside ūntīs and untīs.

unanjā (49), H. uncās beside ūncas.

akvānjā (51), Hindī form is regular ikyāvan.

bavānjā (52), „ „ „ bāvan.

tavānjā (53), „ „ „ trēpan.

curānjā (54), „ „ „ cāvvan.

pacvānjā (55), „ „ „ pācpan.

chapānjā (56), „ „ „ chāppan.

satvānjā (57), „ „ „ satāvan.

aṭhvānjā (58), „ „ „ aṭhāvan.

unhāttar (69), H. unhāttar;  
 pājhāttar (75), H. pichāttar.  
 sanhāttar (77), H. satāttar.  
 aṭhāttar (78), H. aṭhāttar.

In other numerals of this decade, Panjābī has a long vowel in the second syllable, as an alternative pronunciation.

e. g. kahāttar (71), bahāttar (72), tehāttar (73), cuhāttar (74), cheāttar (76). Hindī has the short vowel.

§191. Recently Panjābī has lost the tendency of accent-shift and has again developed penultimate accent thereby giving rise to schemes like  $\sim \times' \sim$  etc. Such words are chiefly

(i) tatsamas,

(ii) loans from Persian and English, or

(iii) words of unknown origin:

(i) parsiddh, parīākkh, basānt, mahānt, namātt, nakhiddh, bakūnth, nacint, pakhāṇḍ, aḍāmbār etc.

(ii) paśind, patāṅg, nagāṇḍ, kamāṇḍ, malāṅg, pagāmbār, tamāncā; Satāmbār, Dasāmbār etc.

(iii) ghasūnn, ghamāṇḍ, bharīṇḍ, rabidd, dabāll, tarīṅg, gharāmm etc.

Most of the words of groups (i) and (ii) are common to Hindī and Gujrātī. Examples of the third kind also can be found in these languages.

## INDEX OF PUNJABI (LUDHIĀNĪ) WORDS.

The diacritical marks and the infinitive sign -(a)=nā of a root affect the order. **Bl.** means that the other cognate forms are to be found under the Marāṭhī word in the index to Bloch's **La langue marathe**. Other abbreviations are

Amb. = Ambala District,	Mul. = Multānī,
D. = Dōgrī,	Pers. = Persian,
G. = Gujrātī,	Poā. = Poādhī,
H. = Hindī,	Poṭh = Poṭhohārī,
K. = Kāngrā dialect,	S. = Sindhī,
Ks. = Kashmīrī,	ṣ = ṣiṇā,
L. = Lahndī,	Pkt. = Prākrit,
M. = Marāṭhī,	Skt. = Sanskrit,
Mal. = Malwaī,	Ved. = Vedic.

The accent mark on Panjābī words represents the stress, and that on Skt. words the pitch-accent.

Where the pronunciation is not correctly represented by the transliteration, a phonetic transcript is added within square brackets.

ā v. <i>pres.</i> I <i>sing.</i> , unemphatic= hā 'am', ..... §133	āddā m. 'ginger'.    M. ālē    Skt. ādrā- ..... §15, 170 iii. <b>Bl.</b>
abāḥ f. 'sound'    Pers. āvāz. .... §52	addh m. 'half'    M. ādhā    Skt ardhā- ..... §170 iii. <b>Bl.</b>
abēr f. 'delay',    Poa. bār,    Skt. avēlā ..... §143 V.	adhāram [ə't,Δrəm] m. 'impiety'. ts Skt. adharma- ..... §89
abhāggā [əp,ag:a] a. m. 'un- lucky',    H. abhāga    Skt. abhāgya- ..... §89	agāhā=gāhā q. v.
ābīr=amīr q. v.	agg f. 'fire'.    m. āg Skt. agnī- ..... §15, 49, 154 (1) <b>Bl.</b>
āccharā f. 'nymph., girl's name' Skt. apsará ..... § 167 M. āsrē <b>Bl.</b>	āggā m. 'front',    H. āgā.    Skt. āgra- ..... §162
ād f. 'entail'    W. P. āndar, M. āt    Skt. āntrā-. §155, 162. <b>Bl.</b>	āggā <i>adv.</i> 'in front'    H. āgā    M. agyā    Skt.* agra-kā ..... §103 <b>Bl.</b>
aḍāmbār m. 'ostentation' ts. Skt. āḍāmbara ..... §191 (i)	aggh (Lah.) m. 'price'    Skt. argha- ..... §163

- āgūr *m.* 'granulations in a healing sore'. || Skt. ānkūra ..... § 155  
 āinci *f.* 'inch' || Eng. inch ..... § 30  
 ajj *adv.* 'to-day' || M. āj. || Skt. adyā- ..... § 161 (2). **Bl.**  
 akbānjā= akvānjā *q. v.*  
 aktā (u) ṇ (W. P.) *m.* 'proverb'. Skt. ākhyāna- ..... § 52, 161  
 akhārā=khārā *q. v.*  
 akk *m.* 'particular plant'. || H. āk. Skt. arka- ..... § 163  
 akkh *f.* 'eye', || Amb. ānkh || M. ākh, ās. || Skt. ākṣi- ..... § 49, 113, 167 **Bl.**  
 akkhī *adv.* 'with eyes' || Pkt. akkhihim ..... § 133 b  
 akvānja *adj.* 'fifty-one' || H. ik(y) āvan, M. ekāvann. Skt. ekapañcāṣat ..... § 135 190  
 alāgg *adj.* 'separate' || H. alag || Skt. alagna- ..... § 187  
 alāj *m.* 'remedy' || Ar. 'ilaj'. ..... 53  
 ālakḥ (G.) 'unknowable' || Skt. alakṣya- ..... § 187  
 ālas *m.* 'laziness' || M. āalas || Skt. ālasya- ..... § 161 (8) **Bl.**  
 āllā *adj.* 'wet'; || M. ālē 'ginger', Skt. \*ārdla- § 143, 164, 170 *iii.* **Bl.**  
 āltā *m.* 'red dye' || M. altā || Skt. alakta- ..... § 187 **Bl.**  
 amān *m.* 'faith' || Pers. imān ..... § 53  
 amb *m.* 'mango' M. ābā. || Skt. āmra- ..... 22, 162, 175. **Bl.**  
 Āmbarsar *m.* 'Amritsar' ..... § 175  
 ambīr=amīr *q. v.*  
 amīr *adj.* 'rich' || Ar. amīr ..... § 175  
 āmmā *f.* 'mother' || H. *id.* || Skt. ambā- ..... 155  
 ān *f.* 'prohibition? order?' || M. ān Skt. ājñā ..... § 154 (2) **Bl.**  
 ānach (G.) *f.* 'disgust' || Skt. anicchā ..... § 187  
 anāj *m.* 'cereal' || H. *id.* || Skt. annādya- ..... § 51, 158  
 anām *m.* 'prize' || Ar. in'ām ..... § 53  
 āndā *m.* 'egg' || H. āndā, || Mul. ānnā, 'eye-ball'. || Skt. āndā- ..... § 15, 155, 170 IV.  
 āng *m.* 'mark' || H. G. M. āṅ. || Skt. āṅkā- ..... § 155. **Bl.**  
 āngūr=āgūr *q. v.*  
 anhērā=nhērā *q. v.*  
 ānjan *m.* 'collyrium', || H. *id.* || Skt. āñjana- ..... § 155  
 ann *m.* 'food', || H. *id.* G.-|| Skt, ānna- ..... § 158  
 ānnhā *adj. m.* 'blind', || Amb. andhā [āndā], || H. andhā, ādhā || Skt. andhā- ..... § 155  
 āp *pron.* 'self' || M. āp, || Skt. ātmā ..... § 49, 154 (4) **Bl.**  
 āpnā *pron.* 'own', || W. P. āpnā, Mul. āvdā || H. apnā || Skt. ātmanah ..... § 22, 154 (4)  
 āpparnā (W. P.) *v. i.* 'to reach' || M. upaḍṇē || Skt. utpatati ..... § 36 **Bl.**  
 arām *m.* 'relief' || Pers. ārām ..... § 52  
 ārhaṭ (H) *m.* Persian wheel || Panj. hālht, || Skt. araghaṭṭa- ..... § 187  
 arind *m. f.* 'castor', || H. arindī || Skt. ēraṇḍa- ..... § 55  
 ārnā (H) *adj. m.* 'wild' || Skt. āraṇya- ..... § 187

- ārsī *f.* 'ring with a mirror' || H. *id.* Pkt. ārisa- || M. ārsā *m.* 'mirror' || Skt. ādarśa-  
 — §163, 174 **Bl.**
- aṛtālī *adj.* 'forty-eight' || H. aṛtālīs Skt. aṣṭacatvārimśat — §116
- āratī *f.* 'wavering light before an idol'. || M. ārat || Skt. ārātrikā §189 **Bl.**
- āsā } *pron.* 'we.' M. āmbī || Skt. āsī } Ved. asmē (*dat. loc.*)  
 — §50, 167 **Bl.**
- asāī *m.* 'Christian' || Pers. 'isā+-ī — §53
- asān *adj.* 'easy' || Pers. āsān — §52
- āssī *adj.* 'eighty' || M. ēṣī, aiṣī. || Skt. aṣṭi- — §177 **Bl.**
- āssū *m.* 'N. of a month' || H. asauj || Skt. aṣvina- — §165
- āthnā *v. i.* = ātthamnā *g. v.*
- aṭhāttar *adj.* 'seventy-eight' || H. *id.* Skt. aṣṭasaptati- — §190
- aṭhvānjā *adj.* 'fifty-eight' || H. aṭṭhavar || Skt. aṣṭapañcāṣat — §190
- āṭṭā *m.* 'flour', || Mul. aṭṭā, || M. āṭ Pkt\* aṭṭa- — §22 **Bl.**
- aṭṭh *adj.* 'eight'. || M. āṭh. || Skt. aṣṭāu — §15, 166 **Bl.**
- ātthamnā *v. i.* 'to set sun' || Skt. āsta-ayana-? — §25, 168
- ātthan *m.* 'evening' || Skt. āsta- — §25
- aū *f.* 'pus' || W.P. ā || M. āv. || Skt. — §103 **Bl.**
- āulā *m.* 'myrobalan' || H. āvlā || M. avlā || Skt. āmalaka- — §140, §119 (2) **Bl.**
- aut *adj.* 'sonless' || W. P. H. *id.* || Skt. apūtra- — §138, 183
- ayālī (WP) *m.* 'shepherd' || Skt. ajapāla- — §138
- ayānā (W.P.) *adj. m.* 'ignorant' Skt. ajānat- — §138.
- bacc *m.* 'young ones', || W.P. vace Skt. āpatya- — §51, 138, 161 (2)
- bāccā *m.* 'calf' || M. vāsrū || Skt. vatsā — 167 **Bl.**
- bachāunā *v. t.* 'to spread' || Skt. vicchādayati — §152
- bachērā *m.* 'colt' || Skt. vatsatara- — §103
- bachōrnā *v. t.* 'to separate' || Skt. \*vicchoṭayati — §109
- bāddal *m.* 'cloud' || M. vāda. || Skt. vārdala- — 22, 170 *iii Bl.*
- bādḍhānā *v. t.* 'to cut. || Skt. vārdhati — §170 *iii*
- bāddhī *f.* 'thong' || WP vaddherī M. vādh || Skt. bārdhra- — §170 *iv Bl.*
- bāddhī *f.* 'bribe'. || W.P. vāddhī Skt. vṛddhi-. \*vārdhika- — §22, 96
- bādhnā *v. i.* 'to increase' || H. bāhnā, || WP vadhnā || M. vādhnē || Skt. vardhate § 170 *iii Bl.*
- bāg *f.* 'rein' || WP. vāg, || H. bāg || Skt. valgā — §25, 164
- bagg *m.* 'herd' || WP. vagg || Skt. vārga- — §163
- baggā *adj. m.* 'white' || Skt. valgū- — §164
- bāgh *m.* 'tiger' || M. vāgh, || WP. *id.* Skt. vyāghrā- — §81, 161 (7), 162 **Bl.**
- bagheār [bəgea: r] *m.* wolf || Skt. vyāghrā+? — §81
- bāh *m. f.* 'power' || WP. vāh, H. bas Skt. vāṣa- — §77

- bāh** *f.* 'arm' || WP. H. *id.* || M. *bāhī* || Skt. *bāhū-* — §137, 147 **Bl.**
- bahāttar** *adj.* 'seventy-two' || M. *bāhattar* || Skt. *dvāsaptati-* — §190 **Bl.**
- bahērā** *m.* 'myrobalan' || M. *vehlī* || Skt. *vibhītaka-* — §35, 170 **V Bl.**
- bāhld** *m.* 'ox' || Skt. *balivārda-* — §128, 170 *iii*, 187
- bāhman** *m.* 'Brahman' || M. *bāman* || Skt. *brāhmaṇa-* — §162, 168 **Bl.**
- bāhrā** *adj.* 'twelfth' (year) || Skt. *dvādasā-* — §135
- bāhat** *adj.* 'sixty-two' || H. *bāsath* || Skt. *dvāṣaṣṭi-* — §136
- bāhū** *f.* 'wife' || M. *vahū* || Skt. *vadhū-* — §130 **Bl.**
- bāihgi** *f.* 'carrying pole' || H. *id.* || WP. *vaihgī* || Skt. *vahaṅgikā* — §187
- bajj** *f.* 'defect, injury' || Skt. *vajrā-* — §162
- bājjanā** *v.i.* 'to be struck' || M. *vājñē* *v. t.* || Skt. *vādyate* — §22 **Bl.**
- bāj jā** *m.* 'musical instrument' || Skt. *vādya-* — §161 (2)
- bāj jhō** *prep.* 'except, without' || Skt. *bāhya-* — §161 (9)
- bāk** *f.* 'circular ornament for feet' || M. *id.* || Skt. *vakrā-* — §26, 114 **Bl.**
- bakhārā** *m.* 'basket, granary', || M. *vakhār* || Skt. *vakṣaskāra-* — §166 **Bl.**
- bakhárnā** *v. t.* 'to sprinkle, scatter' || M. *vikharñē* || Skt. *\*viṣkērayati* — §63, 199, 166 **Bl.**
- bakk** *m. f.* 'skin' || M. *vāk (h)* || Skt. *valka-* — §26, 164 **Bl.**
- bakkh** *f.* 'side' || W. P. *vakkh* || Skt. *vākṣas-* — §141
- bákkhar** *m.* 'oil seeds' || Skt. *upaskara-* — §54, 166
- bákkarā** *m.* 'goat' || H. *bakrā* || Skt. *barkara-* — §137
- bāl** *m.* 'hair', || W. P. *vāhl*, || H. *bāl* || Skt. *vāla-* — §128, 143, 185
2. **bāl** *m.* 'child' || WP. H. *id.* || Skt. *bāla-* — §49
- balēd** *m.* 'ox' || Skt. *balivārda-* — §103
- balṭōh** = *batlōh q. v.*
- bánaj** *m.* 'trade' || M. *vaṇaj* || Skt. *vaṇījya-* — §64, 140, 161, 181, 187 **Bl.**
- bāndanā** *v. t.* 'to divide' || WP. *vaṇaṇā* *v. t.* 'to divide' || WP. *vaṇaṇā* || H. *bāṭnā* || M. *vāṭnā* || M. *vāṭñē* || Skt. *vaṇṭati* — §155 **Bl.**
- bāndā** *m.* 'slave' || Pers. *banda* — §135
- bāndar** *m.* 'monkey' || H. *bandar* || M. *vādar* || Skt. *vānara-* — 175 **Bl.**
- bāniā** *m.* 'trader' || M. *vāñī* || WP. *vāñīā* || Skt. *vāñija-* — §138 **Bl.**
1. **banjh** *m.* 'bamboo' || WP. *vanjh* || H. *bās* || M. *vāsā* || Skt. *vaṃśā-* — §160 **B. L.**
2. **banjh** *adj.* 'barren', || WP. *vanjh* || M. *vāñjhā* || Skt. *vandhyā* — §155, 161 (2) **Bl.**
- bānnhānā** *v. t.* 'to bind' || M. *bādhñē* || Skt. *bandhati* §137, 155, 185 **Bl.**
- bār** *m.* 'door' || cf. || M. *dār*, *bārī* || Skt. *dvāra-* — §165 **Bl.**

- bārā** *adj.* 'twelve' || M. *bārā* || Skt. *dvādaśa* — §116, 135, 165 **Bl.**
- barāṅ** *adj.* 'home sick' || Skt. *vair-āgya-* — §161
- barāṇḍā** *m.* 'portico'. || M. *varamḍ*  
*Dēś varamḍa-* — §189 **Bl.**
- bāras** *m.* 'year'=*bārḥā* *q. v.*  
— §163
- bārasnā** *v. i.* 'to rain' || WP. *vassanā*  
=*bārhnā* *q. v.* — §174
- bārat** (H.) *f.* 'thong' || M. *varāt*  
Skt. *varatrā* — §187 **Bl.**
- bārhnā** *v. i.* 'to rain' || M. *varasṇē*  
Skt. *varṣati* — §174 **Bl.**
- bārḥā** *m.* 'year' || WP. *varhā* || Skt.  
*varṣā-* — §174 **Bl.** *varasṇē*
- Bārmī** *f.* 'ant-hill' || H. *bābī bambī*  
|| Skt. *vamri*, *valmīka-* — §175
- basāḥ** *m.* 'confidence' || W. P.  
*vasāh* || Skt. *viśvāsa-* — §58, 165
- basānt** *m. f.* 'spring' || ts. Skt.  
*vasantā-* — §191 (i)
- basāntar** *m.* 'fire' || Skt.  
*visvānara* — §175
- bāt** *f.* 'thing, matter' || H. *id.* || Skt.  
*vārttā* — §141, 170 *iii*
- bāt** *f.* 'distance' || WP. *vāt* || M. *vāt*  
Skt. *vārtma*, *vārtiḥ* n. §25, 170  
— *iii* **Bl.**
- baṭērā** *m.* 'quail' || Skt. *vartaka-*  
— §103
- bātloḥ** *m.* 'vessel' || Skt. *vartula+*  
*loha-* — §178
- bātnā** *m.* 'unguent' || WP. *vatna*,  
H. *ūbṭan* || M. *utnē* || Skt.  
*udvartana-* — §54, 165 187 **Bl.**
1. **bāttī** *f.* 'wick' || WP. *vattī* || M.  
*vāt* Skt. *vartikā* — §25 **Bl.**
2. **bāttī** *adj.* 'thirty-two' || H.  
*battis* || WP. *batti*, *battri* || Skt.  
*dvātrimṣat-* §
- bāttī** *f.* 'stone' || WP. *vattī* || H. *battī*  
Skt. *varti-* — §25
- bau** *f.* 'wind', || WP. *vā* || M. *vāv*,  
Skt. *vāta-* — §103 **Bl.**
- bāuhat** *adj.* 'much' || H. *bahut* || Skt.  
*bahutva-* §72, 187
- bāulā** *adj. m.* 'foolish, mad' || H.  
*bāvlā* || Skt. *vātula-* — §101
- bāunā** *m.* 'dwarf' || Skt. *vāmanā*  
— §119
- baur** *f.* 'snare' || Skt. *vāgurā-*  
— §101, 138
- bavānjā** *adj.* 'fifty-two' || H. *bāvan*  
Skt. *dvipañcāśat* — §190
- beāḥ** *m.* 'marriage' || WP. *vyāḥ*, || H.  
*byāḥ*. || M. *vivah* || Skt. *vivāha-*  
— §135, 142 **Bl.**
- bēh** *f.* 'poison' || H. *bis* || M. *vīkh*  
Skt. *visa-* — §16 **Bl.**
2. **bēh** *m.* 'hole' || Skt. *vēdha*  
— §138
3. **bēh** *f.* 'Fate, luck' in *bēh-*  
*matā* || Skt. *vidhi-* — §138
- bēhllā** *adj. m.* vacant, WP. *vēhllā*  
Skt. *viphala-* — ? §80
- behrā** *m.* 'courtyard' || WP. *vēhrā*  
Skt. *vēṣṭa-* — §126
- bēllā** *m.* 'time' || WP. *vēlā* || M. *vēl*  
Skt. *vēlā* — §143 **V Bl.**
- bēl** *f.* 'creeper' || H. *id.* || WP. *vāl* ||  
Skt. *vallī-* — §29
- beōr** *m.* 'ladies' suit of two gar-  
ments' Skt. *dvi+varaka-* — §165
- bēr** *m.* 'jujube' || M. *bōr* || Skt.  
*badara-* — §103 **Bl.**
- bhābbī** *f.* 'brother's wife' — §7



- bhādeār** *m.* 'store', 'company of girls' || *M.* bhāḍār, || *Skt.* bhān-dāgāra- — § 101, 138 **Bl.**  
**bhāg** *m.* 'fate' || *WP.* *H.* *id.* || *Skt.* bhāgya — § 161  
**bhāgganā** (*Amb.*) *v. i.* 'to run' || *H.* bhāgnā || *M.* bhāgnē || *Skt.* bhagna- — § 15 **Bl.**  
**bhāi** *m.* 'brother' || *WP.* bhrā, || *Lah.* bhirā. *M.* bhāi. *Skt.* bhrātr — § 162, 170 *iii* **Bl.**  
**bhain** *f.* 'sister' || *M.* bahin || *Skt.* bhagini — § 49, 101, 138 **Bl.**  
**bhājjanā** *v. i.* 'to run, break' || *M.* bhājñe || *Skt.* bhajyate — § 161 **Bl.**  
**bhālā** *adj. m.* 'good' || *M.* bhalā || *Skt.* bhadrá-<sup>\*</sup> bhadla- — § 143, 164 **Bl.**  
**bhalérā** (*WP.*) 'better' || *Skt.* bhadratara- § 103  
**bhānājā** *m.* 'sister's son' || *Skt.* bhāginēya — § 157, 142  
**bhāṅg** *f.* 'an intoxicating plant' || *H.* bhāṅg || *Skt.* bhaṅgā- — § 155  
**bhāṇṇanā** *v. t.* 'to break' || *M.* bhāññē 'to divide' § bhañjayati — § 155 **Bl.**  
**bhāph** *f.* 'steam', || *M.* vāph || *Skt.* vāṣpa- — § 126, 166 **Bl.**  
**bhārnā** *v. t.* 'to fill'. || *H. G.* *id.* || *Skt.* bharati — § 137  
**bharind** *f.* 'wasp' — § 191 *iii*  
**bharā** *m.* 'brother' = bhāi *q. v.* § 172  
**bhass** *f.* 'ashes' || *Skt.* bhasma § 167  
**bhāsbbhāsā** ['pəʌs'pəʌs] *adj. m.* 'acrid (eructation)' — § 90  
**bhaṭṭ** *m.* 'bard.' || *H.* bhāṭ || *Skt.* bhaṭṭa- — § 152  
**bhāttā** *m.* 'boiled rice' || *H. G.* bhāt *M.* bhāt || *Skt.* bhaktā- — § 137, 153 **Bl.**  
**bhaṭṭh** *m.* 'furnace' || *H.* bhāṭ || *M.* bhaṭṭā || *Skt.* bhrāṣṭra- — § 162, 166 **Bl.**  
**bhau** *m.* 'fate, spare' || *WP.* bhā || *Skt.* bhāgā- — § 137, 138  
**bhāu** *f.* 'eyebrow' || *H.* *id.* || *Skt.* bhrū — § 162  
**bhaṭṭina** *v. i.* 'to wander' || *M.* bhōvñe || *Skt.* bhramati — § 162 **Bl.**  
**bhaur** *m.* 'blackbee' || *H.* bhāvar || *M.* bhōvar. || *Skt.* bhramara — § 119, 140 162 **Bl.**  
**bhād** *f.* 'sheep' || *H.* bhēr || *Skt.* bhēdra — § 15  
**bhā(h)** *f.* 'root of water-lily' || *M.* bhisē || *Skt.* bīsa — § 76, 126 **Bl.**  
**bhō(h)m** 'chaff' || *M.* bhūs || *Skt.* busā- — § 76, 126 **Bl.**  
**bhū** *f.* 'earth' || *M.* bhuī || *Skt.* bhūmi- — § 119, 137 **Bl.**  
**bhūggā** *adj. m.* 'rotten' || *Skt.* bhugna- — § 154 (i)  
**bhūī** *f.* = bhū *q. v.* — § 140  
**bhūjjanā** *v. i.* 'to be fried' || *M.* bhāññē || *Skt.* bhrjñāti — § 137, 103, 152, 161 **Bl.**  
**bhukkh** *f.* 'hunger' || *M.* bhūk *Skt.* bubhukṣā — § 127, 138 **Bl.**  
**bī** *m.* 'Seed' || *M.* *id.* || *Skt.* bīja- — § 103, 137, 138 **Bl.**  
**bīccharṇā** *v. i.* 'to go astray' || *H.* bīcharṇā || *WP.* viccharṇā || *Skt.* \*vicchuṭyate — § 109  
**bīchū** *m.* 'scorpion' || *M.* vīmēū || *Skt.* vṛṣeika — § 67, 103, 166 **Bl.**  
**bīghār** [bīkə:r] *perp.* 'in' — § 90

- bih *adj.* 'twenty' || M. *vīs* || Skt. *vimśati-* — §135 160 **Bl.**  
 bihī *f.* 'street' || W.P. *vīhī* || Skt. *vīthi-* — §15  
 bijj *f.* 'thunder, lightning' || M. *vīj*, *vijū* || Skt. *vidyut-* — §49, 141, 161 (2) **Bl.**  
 bijli *f.* 'lightning' || H. *id* || Mid. Pkt. *vijjuliā* || Skt. *vidyūt* — §65, 121 (S) **Bl.**  
 bikk = bakk *q. v.*  
 bíkkharnā *v.i.* 'To be scattered' || M. *vikhvrñē* || Skt. *vikirati*, \**viṣkirati*, cf. *viṣkira-* — §63, 109, 166 **Bl.**  
 bil *m.* 'The Indian Bael' || WP. *hill* || M. *bēl* || Sk. *bilvā-* — §121 (4), 164 **Bl.**  
 bílāg *m.* 'rope for hanging clothes on' || S. *virñigṃ*, || Skt. *vilāgna* Pkt. *vilamga* — §187  
 bílam (H) *m.* 'delay' || Skt. *vilamba-* — §187  
 bind = bund *q. v.*  
 bíngā *adj. m.* 'crooked' || M. *vāṅ* || Skt. *vakrá-* — §36, 114, 141 **Bl.**  
 bínnhānā *v.t.* 'to pierce' || M. *vīdhñē* || Skt. *vindháte* — §155 **Bl.**  
 bīsammā *v.i.* 'to break' || H. *id.* Skt. *viṣamyate* — 187  
 bíssarnā *v.t.* 'to forget' || M. *visarnñē* || Skt. *vismarati* — §143, 167 **Bl.**  
 bit *m.* 'means, wealth' || WP. *vit* || M. *vit* Skt. *vittā-* § 152 **Bl.**  
 bitth *f.* 'space' || M. *vīt*, || WP. *vitth* Skt. *vitasti-* — §103 **Bl.**  
 bōjh *m.* 'burden' || M. *ōjhē* || Skt.\* *uhya-* || Pkt. *vojha-* — §161 (9) **Bl.**  
 buddh *f.* 'wisdom' || Skt. *buddhi* — §152  
 búddhā *adj. m.* 'old' || H. *būrhā* Skt. *br̥dha-* — §98, 170 ii  
 bújjhānā *v.t.* 'to guess' || H. *būjhñā* || M. *bujhñē* || Skt. *budhyati* — § 137, 161 (2) **Bl.**  
 bund *f.* 'drop' || M. *bind* || Skt. *bindu* — §27  
 Cābb<sup>a</sup>nā *v.t.* 'to crunch, chew' || H. *cābnā* || M. *cāvñē* || Skt. *carvati* — §163 **Bl.**  
 cāihknā *v.i.* 'to sing in a pleasing way (as a bird)' || H. *id* || Onomat. — §180  
 cakk *m.* 'potter's wheel' || M. *cāk* || Skt. *cakrá* — §137, 186 **Bl.**  
 cākvā *m.* 'kind of bird' || M. *id.* || Skt. *cakravāka-* — §116 **Bl.**  
 cāl<sup>a</sup>nā *v.i.* 'to walk' || M. *cālñē* || Skt. *calati* || Pkt. *callai* — §129 **Bl.**  
 cālā *v.* 'I may walk' || Skt. *calāmi* : Pkt. *callāmi-* — §193, 112, 140  
 cámak *m. f.* 'brilliancy' || H. *id.* Skt. *camat* — Onom. — §180  
 camār = cameār *q. v.* — §103, 121  
 cámbā *m.* 'kind of flower' || M. *cāpā* || Skt. *campaka* — §155 **Bl.**  
 camēlī *f.* 'jasmipe' || Skt. *campaka* + *kalika* or *valli* — 156 **Bl.**  
 cameār *m.* 'shoe-maker' || M. *cāmbār* || Skt. *carmakāra* — §101, 138, 186 **Bl.**  
 camm *m.* 'leather' || M. *cām* || Skt. *cārma-* — §137, 163 **Bl.**  
 cand *m.* 'moon' || M. *cād* || Skt. *candrā-* §15<sup>1</sup> 137, 155 **Bl.**  
 caṅgā *adj. m.* 'good' || H. *id.* Skt. *caṅga-* — §155

cann=cand *q.v.*

cánnan *m.* 'sandal' Skt. candana-  
— §64

cáubī *adj.* 'twenty-four' || WP.  
cáhvi, cávvi, cáhvvi || M. covís ||  
Skt. caturvīṣṭi- — §163 **Bl.**

cáudā *adj.* 'fourteen' || M. caudā  
cavdā || Skt. caturdaśa-  
— 101, 138, 170 iii **Bl.**

Cáugganā *adj. m.* 'four times' ||  
Skt. caturguṇa- — §163

cāūk *m.* 'an open square' || H. WP.  
cauk || M. cauk || Skt. catuṣka-  
— §166 **Bl.**

cáuntī *adj.* 'thirty-four' || WP.  
cautti || H. cāūtis || Skt. catu-  
strīṣṭi- — §166

cáumpar } *m.* 'dice-cloth' || WP.  
caupar || Skt. catuṣpata-  
cāuppar } — §166

caur *m.* 'fly-whisk' || H. cāvar  
Skt. camara- — §129(2), 140

cáuras *adj.* 'quadrilateral' || H. *id.*  
Skt. caturasra- — §162

cáutthā *adj. m.* 'fourth' || M  
cauthā || Skt. caturthā  
— §101, 170 iii **Bl.**

cēt *m.* 'N. of a mouth' || H. *id.*  
WP. cētar || Skt. caitra-  
— §15, 20, 162

chāddanā *v.t.* 'to leave' || M. sādnē  
Skt. chardati — §170 iii **Bl.**

chail *m.* 'a. beau' || M. chabilā ||  
Skt. chavi-Pkt. chailla-  
— §142 **Bl.**

cháinī *f.* 'chisel' || H. *id.* || WP.  
chainī || Skt. chēdana — §101

chann *m.* 'verse' || Skt. chāndaḥ  
— §137 **Bl.**

chatt *f.* 'roof' || H. chat || Skt.\*  
chatti — §137.

chāu *f.* 'shade' || H. chāyā || M.  
śāvlī Skt. chāyā — §137 **Bl.**

chē *adj.* 'six' || M. sahā || S. ṣa || Skt.  
ṣaṭ (?) — §27, 144 **Bl.**

chēj *f.* 'bed' || H. Sēj || M. sēj. || Skt.  
śayyā — §29 **Bl.**

chēllā *m.* 'kid' || M. śēldū || Skt.  
chagalā- — §103, 138 **Bl.**

chiddā *adj. m.* 'porous' || WP.  
chidrā || Skt. chidrā-  
— §7, 137, 162, 170 *iv.*

chijjānā *v.i.* 'to be separated' || H.  
chijnā || Skt. chidyate  
— §137, 161 (2)

chikk *f.* 'sneeze' || Amb. chin̄k || H.  
chīk || M. śīk || Skt. chikkā  
— §127, 152 **Bl.**

1. chíkkā *M.* 'digit 6' || WP  
chakkā *M.* śak. || Skt. ṣaṭka  
— §26, 153 **Bl.**

2. chíkkā *m.* 'network for  
hanging things' || M. śikē || skt.  
śikyā- — §161 **Bl.**

chitt *f.* 'stain' || Amb. chin̄t || H.  
chit̄ || Skt. śiṣṭa- — §113

chūrā *m.* 'knife' || M. surā || Skt.  
kṣura- — §167 **Bl.**

cíbbhar *m.* 'cucumber' || Skt. cirbh-  
aṭa- — §64, 163

cir *m.* 'delay' || Skt. cirā — §137

círā *m.* 'sparrow' || H. *id.* || Skt.  
cāṭaka- — §26

cittānā *v.t.* 'to paint' || WP. cittarnā  
Skt. citrayati — §137, 162

cittā *m.* 'leopard' || W.P. citrā || H.  
citā *M.* citā || Skt. citraka-  
— §19, 162, 170 IV **Bl.**

- cittā adj. m. 'white'* || Skt. citrá-  
 ..... §162, 170 IV  
*cōkkhā adj. m. 'good'* || M. cōkh  
 Skt. cōkṣa- ..... §19 Bl  
*cōr m. 'thief'* || M. cōr || Skt. corá-  
 ..... §15, 137 Bl.  
*cākkā m. 'kind of vegetable'* || M.  
 cukā || Skt. cukra- ..... §162 Bl.  
*cūllhā m. 'fireplace'* || M. cūl || Skt.  
 culla- ..... §128, 137 Bl.  
*cunj f. 'beak'* || M. cōc || Skt. cañcu-  
 ..... §28, 155 Bl.  
*cūnnā m. 'lime'* || M. cūnā || Skt.  
 cūrṇa- ..... §19, 24, 163 Bl.  
*dā postpos. 'of'* || Kṣ. sandā || S.  
 handā || Poṭh nā || Skt. sant- ..... §118  
*dabbh m. 'grass'* || WP. drabba || M.  
 dābh || Skt. darbhā- ..... §163 Bl.  
*dadd f. 'ringworm'* || WP. dāddar  
 || H. dād || M. dād || Skt. dadru-  
 ..... §162 Bl.  
*dāddh<sup>a</sup>nā v.i. 'to burn'* || Skt.  
 dagdhā ..... §153  
*dāḍḍhā adj. m. 'strong'* || M. dāḍhā  
 Skt. dārḍhya ..... §24, 96, 176 Bl.  
*dāḍḍh(u) m. 'frog'* || Skt. dardura-  
 ..... §170 iii, 171  
*dāhnā v.t. 'to stretch'* || Skt.  
 drāghatē ..... §162, 170 IV.  
*dāhī m. 'curd'* || M. id. Skt. dādhi-  
 ..... §103, 116, 138 Bl.  
*dāhīndī f. 'vessel for curd'* || Skt.  
 dadhibhāṇḍa- ..... §134, 171  
*dain f. 'witch'* || WP. dāin || Skt.  
 dākinī ..... §101, 106, 137, 138  
*dāj m. 'dowry'* || M. dāj || Skt. dāya-  
 or Pers. dād ..... §142 Bl.  
*dājh f. 'burning thirst'* || Skt.  
 dāhya- ..... §116 (9)
- dājjh<sup>a</sup>nā (WP.) v.i. 'to be burnt'*  
 || M. dājñē || Skt. dahyate  
 ..... §161 (9) Bl.  
*dākh f. 'grape, raisin'* || Skt.  
 drākṣā ..... §15, 162  
*dākkhan m. 'south'* || M. dākhīn  
 Skt. dāksīṇa- ..... §64 Bl.  
*damān m. 'minister'* || WP. duān  
 Pers. dīwān ..... §140  
*damm m. 'price'* || H. dām || Skt.  
 drama- ..... §158, 162  
*dand m. 'tooth'* || M. dāmt || Skt.  
 dānta- ..... §19, 137, 155 Bl.  
*dand m. fine, punishment* }  
*dāndā m. "stick"* } || WP.  
 dānn || M. dand || Skt. dandā-  
 ..... §155, 170, IV 171 Bl.  
*dañg m. 'bite, sting'* || H. dañk,  
 dākh || M. dāgnē, dāmkh || Skt.  
 \*dakna- || Pkt. dakka, \*damka  
 ..... §160 Bl.  
*dārhi f. 'beard'* || H. dārhi || Skt.  
 dāḍhikā ..... §171  
*das adj. 'ten'* || M. id. dahā || Skt.  
 dāśa ..... §145 Bl.  
 Dasāmbar || Eng. December  
 ..... §191 ii.  
*dāss<sup>a</sup>nā v.t. 'to tell'* || Skt. darṣa-  
 yati ..... §137, 163  
*dāssanā v.t. 'to bite'* || Skt. daśyate  
 ..... §160  
*dāttī f. 'sickle'* || WP. dātrī || Skt.  
 dātra- ..... §162  
*dāun f. 'string'* || M. dāvañ || Skt.  
 dāmanī- ..... §106, 119 Bl.  
*dāurū m. 'small drum'* || Skt.  
 dāmarū- ..... §119, 137, 140

- dehārū *m.* 'day' || *M.* dīs || *Skt.* dīttā (*WP.*) *past. part.* 'seen' ||  
divasa- — §60 **Bl.** *Skt.* dr̥ṣṭā- — §171
- dēī *f.* 'used in girl's name' || *Skt.* dīūt *f.* 'lamp stand' || *S.* dīātī || *Skt.*  
dēvī — §142 dīpa+vartī- — §171
- deōr *m.* 'husband's younger brother' || *M.* der, dir || *Skt.* dō *adj.* two || *M.* dōn || *Skt.* dvāu  
dēvara- — §142 **Bl.** — §165 **Bl.**
- dhān *m.* 'rice' || *M.* id. || *Skt.* dhānyā- dōhtā *m.* 'daughter's son' || *WP.*  
— §161 (4) **Bl.** dōhtrā- || *Skt.* dauhitra-  
— §15, 65, 137, 162, 187.
- dhárnā *v.t.* 'to place,' || *Skt.* dha- dūā = dūjjā *q.v.*  
rati — §137 dubb *f.* 'grass' || *Skt.* dārvā — §24
- dhār *f.* 'current' || *Skt.* dhārā §137 duddh *m.* 'milk' || *M.* dūdh || *Skt.*  
dhārāt *f.* 'earth' || *Skt.* dhāritrī dugdhā- — §19, 137, 153 **Bl.**  
— §66, 187
- dhātthā *past. parti.* 'fallen' || *Skt.* dūddhā see dūrh  
dhvasta- — §165, 171 dūjjā *adj. m.* 'second' || *M.* dujā  
— §142, 165 **Bl. *Skt.* dvitīya- — §142, 165 **Bl.****
- dhāulā *adj. m.* 'white' || *M.* dhaval  
Skt: dhavala- — §101, 142 **Bl. dūllā *v.i.* 'to become  
unsteady'**
1. dhaun *f.* neck || *Skt.* dhamāni dūllhā *v.i.* 'to be pour-  
— §119 ed out' } *M.* dūlphē  
Skt. \*dulyate *cf.* dōlayati
2. dhaun *m.* 'half maund' || *Skt.* — §128 **Bl.  
ardhamāna- — §51**
- dhāuncā *m.* 'multiplication table of 4½' || *Skt.* ardhapāñcama-  
— §51
- dhōnā *v.t.* 'to carry' || *Skt.* dhau- dūllā *adj. m.* 'generous' || *Skt.*  
kate — §137 durlabha — §163, 164
- dhōh *m.* 'deceit' || *Skt.* drōha- dūnnā *m.* 'cup of leaves' || *M.* dōnī  
— §126 — §137 **Bl.** 'boat' || *Skt.* drōṇa — §170 IV **Bl.**
- dhūā *m.* 'smoke' || *M.* dhui 'fog' dūr *adj.* 'distant' || *M.* dūr || *Skt.*  
Skt. dhūmā- — §112, 137, 140 **Bl.** dūrā- — §137 **Bl.**
- dhūr *f.* 'dust' || *Skt.* dhūḍi, dhūli- dūrh *adj.* 'one and a half' || *M.*  
— §138. dīdh || *Pkt.* divaddha-  
— 103, 171 **Bl.**
- dīn *m.* 'day' || *Skt.* dīna- — §137 gā *f.* 'cow' || *M.* gāi || *Skt.* gō- \*gāvā  
— §97, 137, 161 (8) **Bl.** — 137 **Bl.**
- dīssā *v.i.* 'to appear' || *M.* dīsnē gābbhā *m.* 'centre' || *M.* gābh  
Skt. dr̥ṣyāte 'embryo' || *Skt.* gārba-  
— §137, 162 **Bl.**
- gādhā *m.* 'ass' || *M.* gādhav, gaddhā  
Skt. gardabhā-  
— §15, 127, 138, 170 iii **Bl.**

- gāḍḍā *m.* 'earthworm' || Skt. gaṇḍūpada- — §155  
 gāggar *f.* 'water vessel' || M. ghāgar || Skt. gārgara- : gargarī- — §25, 163 **Bl.**  
 gājjanā *v.i.* 'to thunder' || M. gājñē || Skt. garjati — §137, 163 **Bl.**  
 gājjar *f.* 'carrot' || Skt. garjara- — §24, 163  
 gal *m.* 'neck, throat' || galā || Skt. gala- — §137 **Bl.**  
 gāl *f.* 'abuse' || WP. gāl || Skt. gāli- — §128  
 gallh *f.* 'cheek' || H. gāl || M. gāl Skt. galyā-? gaṇḍa- — §128 **Bl.**  
 gāndā *adj. m.* 'dirty' || Pers. ganda — §135  
 gāndā *m.* 'thread used as a charm' || Skt. gaṇḍa- — §155  
 gāndh [i] *f.* 'knot' || H. gāth || Skt. granthī- — §170 (i)  
 gāndh<sup>a</sup>nā *v.t.* 'to unite' 'mend' || H. gāthnā || M. gāthñē || Skt. granthati — §155  
 gāṇḍā = gāḍḍā *g v.*  
 gānnī *f.* 'enlarged eyelash' || Skt. gaṇḍī — §137, 138 **Bl.**  
 garāū, garāh = graū, grāh *q.v.*  
 gārḥā *adj. m.* 'thick' || M. gāḍhā Skt. gāḍha- — §137, 155 **Bl.**  
 gās- *m.* 'mouthful' || Skt. grāsa- — §162, 172  
 gātth [i] *f.* 'knot' || Skt. granthī- — §170 (i)  
 gātth<sup>a</sup>nā *v.t.* 'to unite, mend' Skt. grathnāti — §155, 162  
 geārā *adj.* 'eleven' || M. akrā || Skt. ēkādaśa — §55, 116, 135 **Bl.**  
 gehā *m.* 'taking a thing forcibly' || Skt. grāha — §147, 162  
 gērū *m.* 'red earth' || M. id. Skt. gairika- — §103 **Bl.**  
 ghāgg<sup>a</sup>rā *m.* 'petticoat' || Skt. gharghara- —  
 Deś. ghaggharam jaghanastha-  
 vastrabhedaḥ — §163  
 ghail *adj.* 'wounded' || WP. ghāil Skt. ghāta- — §101, 106  
 ghand *m.* 'Adam's apple' || H. ghāṭi || Skt. ghaṇṭa- — 137, 155, 186  
 ghārā *m.* 'jar' || M. ghaḍā || Skt. ghaṭa- — §137, 138, 186 **Bl.**  
 ghāsoā *m.* 'rubbing' || Skt. gharṣa- — §163  
 ghāṭṭ<sup>a</sup>nā *v.t.* 'to speak lowly of' Skt. ghaṭṭate — §161  
 ghau *m.* 'wound' || WP. ghā || M. ghāy || Skt. ghāta- — §103, 137, 138 **Bl.**  
 gheō *m.* 'clarified butter' || WP. ghiū || K. ghē || H. ghī || M. ghī Skt. ghṛtā- — §60, 97, 101, 103, 137, 132 **Bl.**  
 ghin *f.* 'detestation' || Skt. ghrṇā — §97  
 ghōrā *m.* 'horse' || M. g'ōḍā || Skt. ghōṭaka- — §44, 103, 108, 137, 138 **Bl.**  
 ghūmm<sup>a</sup>nā *v.i.* 'to revolve' || M. ghumñē || Deś. ghummai — §161 (5) **Bl.**  
 giddh *m.* 'vulture' || M. gidh || Skt. grdhra- — §97, 137, 162, 170 **IV Bl.**  
 gījñ<sup>a</sup>nā *v.t.* 'to become accused' || Skt. gr'dhyati — §97, 161 (2)

- gin<sup>a</sup>nā *v.t.* 'to count' || M. gaṇṇē  
 Skt. gaṇayati, gaṇāti  
 — §26, 108, 140 Bl.  
 gītthī *f.* 'fireplace' || M. āgtī || Skt.  
 agniṣṭhā- — §25, 189 Bl.  
 gōh *f.* 'iguana' || Skt. gōdhā  
 — §137  
 gōhran *f.* 'anuo' || Skt. gudā +  
 rand'ira- — §155  
 gōrā *adj.* 'white, fair' || M. gōrū  
 Skt. gaurā- — §15 Bl.  
 gōt *m.* 'sub caste' || WP. gōttar || M.  
 gōt || Skt. gōtrā-  
 — §137, 162, 170 IV Bl.  
 grāhī *m.* 'mouthful' || L. girāhī  
 grās || Skt. grāsa- — §162  
 grāihn *m.* 'eclipse' || Skt. grāhana-  
 — §162  
 graū *m.* 'village' || WP. grā, || L.  
 girā M. gāv. || Skt. grāma-  
 — §162 Bl.  
 guāllā *m.* 'cowherd' || M. gavī || Skt.  
 gopālā- — §101, 186 Bl.  
 gucéhā *m.* 'bunch' || M. guch, ghōs  
 Skt. \*grpsa- guecha-  
 — §98, 152 Bl.  
 gūggāl *m.* 'a gum used as insense'  
 || M. gugūl || Skt. gulgulu  
 — §64, 152, 167 Bl.  
 gūh *m.* 'excretion' || M. gū || Skt.  
 gūtha- — §116, 137, 138 Bl.  
 gūjjār *m.* 'a Gūjar' || Skt. gurj'arā-  
 — §163  
 gūjjhā *adj. m.* 'secret' || M. gūj  
 Skt. gūhya- — §137, 161, (9) Bl.  
 gūmmā *m.* 'collection' || Skt. gūlma-  
 — §137 164  
 gūmmhā *m.* 'hard boil' || Skt.  
 gumpha-  
 gunāh *m.* 'sin' || Pers. gunāh  
 — §135  
 gūrhā *adj. m.* 'fast (colour)' ||  
 Skt. gūḍhā- — §15, 138  
 gūttā *m.* 'thumb' || M. aṃgthā  
 Skt. aṅgūṣṭha-  
 — §51, 166, 189 Bl.  
 hadd *m.* 'bone' || M. haddā, haddē;  
 āthī *f.* 'stone of a fruit' || Skt.  
 āsthi- \*haḍḍa- — 132, 152 Bl.  
 hal *m.* 'plough' || M. haḷ. || Skt.  
 hala- — 146 Bl.  
 hālhdī *f.* 'turmeric' || M. haḷad || Skt.  
 haridrā  
 — 65, 128, 143 (ii), 187 Bl.  
 hālht *m.* 'Persian wheel' || M.  
 rahāt || Skt. araghaṭṭa-  
 — §187 Bl.  
 hamāl *f.* 'necklace' || Skt. mēkhalā(?)  
 (?) — §178  
 hans *m.* 'goose' || S. hanjā || Skt.  
 hamsā — §160  
 harān *adj.* 'surprised' || Ar.  
 ḥairān — §84  
 hārar *f.* 'myrobalan' || WP. harīr  
 || M. hīrdā || Skt. haritaki-  
 — §67, 146, 170 (V) Bl.  
 hārḥ *m.* 'N. of a mouth' || D. ahār  
 [ə:á:r] || M. ākhād || Skt. āṣādhā-  
 — §52, 138, 145, 186 Bl.  
 hass *m.* 'collar bone' || also hans ||  
 S. hanja 'waist' || Skt. āṃsa-  
 — §132, 160  
 hāsnā *v.i.* 'to laugh' || M. hasnē  
 Skt. hasyate — 161 (8) Bl.  
 hāssā *m.* 'laughter' || Skt. hāsyā-  
 — 161 (8)  
 hathēlī = thēlī *q. v.*

- hatt f. m. 'shop' || M. hāt, || Sk. ikkh f. 'sugarcane' || M. ūs || Sk.  
 haṭṭa- — 152 Bl. ikṣū- — §15, 49, 167 Bl.  
 hatth m. 'hand' || M. hāt || Sk. hāsta-  
 §19, 146, 166 Bl. inlī f. 'tamarind' || also imblī || Skt.  
 hātthī adv. 'by hand' || Skt. amlikā — §26, 175  
 hastā bhyām || Pkt. hattēhim  
 — §133b injh (ū) m. 'tear' || WP. hanjhū  
 M. āsū §. āsu Skt. āsru-  
 — §26, 39, 132, 160 162 Bl.  
 hātthī m. 'elephant' || M. hatti || Skt. innhan m. 'fuel' || Skt. indhana-  
 hastin- — §25 Bl. — §15, 155  
 hīā m. 'heart' || H. hīā || M. hiyyā itṭ f. 'brick' || Amb. iṭṭ || M. it, vīt  
 coury || Skt. hr̥dyaya- Skt. iṣṭakā, \*iṣṭā- — 15, 136 Bl.  
 — §97, 146, 170 (ii) Bl. jānā v.i. 'to go' || Skt. yāti  
 — §137, 141  
 hīh (WP.) f. 'side of a bedstead' || M. is || Skt. iṣā — §15, 132 Bl. jāddā (Poā) m. 'cold, chill' || H.  
 hīll'nā v.i. 'to be shaken' || H. jārā || M. 'jaḍ cold' || Skt. jādyā-  
 hīlnā || Skt. hīlati: hilyati — §129 — §161 Bl.  
 hīran m. 'deer' || WP. haran || M. jāddhā 'term of abuse' || WP.  
 haran || Skt. harinā- §26 Bl. yaddhā || Skt. yabdha- — §153  
 hōēā past. past. 'been, become' || H. huā || Skt. bhūtā: -ū- > -ō on jāgnā v.i. 'to awake' || M. jāgnē  
 account of the root being 'hō-' Skt. jāgrat- — §162 Bl.  
 §98 jai pron. 'how many' || Sk. yāti  
 — §193  
 hōr pron. adj. 'more, other' || H. jāihnā v.t. 'to copulate' || WP.  
 aur || Rāj. ōr || Panj. also ar, or, yaihnā || M. jhavñē || Skt. yabhati  
 r || Skt. āpara- — §132 — §144 Bl.  
 hummh m. 'sultry weather' || WP. jālnā v.t. 'to burn' || M. jalñē || Skt.  
 hussar || M. ūb || Skt. uṣman- jvālate — §165 Bl.  
 — §132 Bl.  
 hun adv. 'now' || Skt. adhunā jamāī m. 'son-in-law' || WP. juāi ||  
 — §51, 138, 140 M. jāvai || Skt. jāmatr  
 — §57, 140 Bl.  
 hunālā (WP) m. 'summer' || M. ūn jamār f. 'a kind of cereal' || WP.  
 (h) 'heat' || Skt. usṇakāla- juār || M. juvār || Skt. yavākāra-  
 — §167 Bl. — §101, 140 Bl.  
 hund 'gold coin' || WP. hunn Skt. jamm m. 'birth' || Skt. jānman-  
 hūpa- : huḍa- — §155 — §137, 157  
 hūjhnā vt. 'to collect' || Skt. uñchati jāmmū 'a kind of fruit' || also  
 — §155 jānman || H. jāman || M. jāb (h)  
 Skt. jambu- — §155 Bl.  
 ikk adj. 'one' || M. ēk || Skt. ēka- jān'nā v.t. 'to know' || M. jāññē  
 — §132, 177 Bl. Skt. jāñāti — §137 Bl.



- jāndā *pres. part.* 'going' || H. jātā  
Poṭh. jānā || Skt. yānt-  
— §117, 155
- janeāu *m.* 'sacred thread' || WP.  
janjū || M. jānvē || Skt. yajñopa-  
vitā- — §154 (2) **Bl.**
- jaṅgh *f.* 'thigh' || M. jāṅg (h) || Skt.  
jāṅghā — §49, 155 **Bl.**
- jann *f.* 'wedding party' || WP. janj  
Skt. janya- — §161 (4)
- jār *m.* 'friend; paramour' || WP.  
yār || Skt. jāra- *c.f.* Pers. yār  
— §141
- jarāu *m.* 'mode of setting jewels'  
|| WP. jarā || from jārnā 'to set'  
— §106
- jārḥ *f.* 'grinding teeth' || H. dārḥ  
|| WP. dārḥ? || Skt. dāmstrā  
dādḥā, || Poa. dāṭhā — §126
- jaū *m.* 'barley' || M. jav. || Skt. yāva  
— §116, 141 **Bl.**
- jē *conj.* 'if' || M. jai || Skt. yādi  
— §103, 138, 141, 185 **Bl.**
- jēhrā *direct pron. rel.* 'who' || Skt.  
yasya+? — §141
- jēth *m.* 'N. of a month' || M. jēthvad  
Skt. jyēṣṭha- jyaiṣṭha-  
— §137, 161, 166 **Bl.**
- jētthā *adj. m.* 'eldest' || M. jēthā  
Skt. jyēṣṭha- — §19 **Bl.**
- jhāndā *m.* 'flag' || M. jhēḍ || Skt.  
dhvajā+daṇḍā-? — §165
- jhankār [çenka:r] *f.* 'rattling'  
Skt. dhvanī-? — §165
- jhatt *adv.* 'at once' || WP. jhabh,  
jhatt || Skt. jhaṭiti? — §137
- jhīūr *m.* 'water-carrier' || Skt.  
dhīvara- — §142
- jī *m.* 'creature' || M. jīv || Skt. jīvā-  
— §15, 103, 137, 142 **Bl.**
- jībḥ *f.* 'tongue' || M. jībḥ || Skt.  
jihvā — §25, 137, 165 **Bl.**
- jīh--*pron. rel. obl.* 'whom' || H. jis  
Skt. yasya — §141
- jímē *adv. rel.* 'how' || WP. jivē  
G. jām || Pkt. \*jimeṇa — §140
- jiūn *m.* 'life' || Skt. jīvana-  
— §60, 142
- jō *pron. rel. dir.* 'who' || M. jō || Skt.  
yaḥ — §141 **Bl.**
- jōt *m.* 'yoke' || M. id || Skt. yōktra-  
— §141 **Bl.**
- jū *f.* 'louse' || M. ũ || Skt. yūkā  
— §103, 116 **Bl.**
- jūā *m.* 'gambling' || M. juvā || Skt.  
dyūtā — §15, 103, 138, 161 (2) **Bl.**
- juhāriā *m.* 'gambler' || Skt. dyūtā+  
dhāra-? — §102
- jug *m.* 'pair' || Skt. yugma-  
— §154 (1)
- jūlā *m.* 'cross-bar of a yoke' || M.  
jūval || Skt. yuga+halā-? — §138
- jūn *f.* 'life birth' || Skt. yōni- — §40
- jūrnā *v.i.* 'to be united' || Skt. yuta  
--? — §170
- jūtthā *adj. m.* 'polluted', impure ||  
H. jhūṭa || Skt. juṣṭa — §25, 137
- kābrā *adj.* 'spotted' || M. kabrā ||  
Skt. karbara- — §163 **Bl.**
- kacch *f.* 'armpit' || M. kās *f.*  
udder' || Skt. kākṣā — §152, 167 **Bl.**
- kācehū *m.* 'tortoise' || M. kāsav ||  
Skt. kacchapa — §152 **Bl.**
- kāddhānā *v.t.* 'to take out' || M.  
kādhñē || Skt. kṛṣṭa- || Pkt. kaṭṭha-  
kaddhāi? — §126 **Bl.**

- kāḍeāri *f.* 'a thorny bush' || Skt. kaṇṭakāri- — §106  
 kāḍārnā *m.* 'hedghehog' || Skt. kaṇṭaka+karaṇa- — §103  
 kahāni *f.* 'story' || Skt. kathānaka, Pers. kahānī § 7, 85  
 kai *pron.* 'into how many' || Skt. kāti — §103, 185  
 kaih *imperat.* 'tell' || Skt. kathaya — § 70  
 kāihnā *v.t.* 'to tell' || Skt. kathayati — §137, 138.  
 kāiha (WP.) *m.* 'bronze' || Skt. kamsā- — §160  
 kafrā *adj. m.* 'squint-eyed' || Skt. kākara — §101  
 kāj *m.* 'work' || M. *id.* || Skt. kāryā- — §161 (9) Bl.  
 kājjal *m.* 'collyrium' || M. kajal Skt. kajjala- — §64, 152 Bl.  
 kākkar *m.* 'frost' || M. kamka 'pebble' || Skt. karkara- §163 Bl.  
 kakkarī *f.* 'cucumber' || M. kākdi || Skt. karkaṭikā — §Bl.  
 kakkh *m.* 'blade of grass' || Skt. kākṣa- — §167  
 kal *f.* 'machine' || M. kal. || Skt. kalā — §185 Bl.  
 kālā *adj. m.* 'black' || M. kālā || Skt. kāla. — §137, 186 Bl.  
 kālāvā *m.* 'bundle' || M. kālvā || Skt. kalāpa- — §138 Bl.  
 kállā *adj. m.* 'lonely' || Poth. ghallā || H. akālā || Skt. ekākīn- Pkt. ekkalla — §55, 169  
 kallh *adv.* 'tomorrow-yesterday' || M. kāl || Skt. kalya- — §128, 161 (6) Bl.  
 kāman *m.* 'jugglery' || Skt. kārmaṇa- — §163  
 kamārā *adj. m.* 'unmarried' || M. kuṇvār || Skt. kumāra- — §101, 140 Bl.  
 kámbanā = kammānā *g. v.* § 165  
 kámbal *m.* 'blanket' || also kámmal M. kāblō || Skt. kambalā- §155 Bl.  
 Kamheār *m.* 'potter' || also kamhār || M. kūbhār || Skt. kumbhakāra- — §101, 155, 138, 103 Bl.  
 kamm *m.* 'work' || M. kām || Skt. kārman- § 19163 Bl.  
 kámmānā *v.i.* 'to shiver' || M. kāpnē Skt. kampate § 156 Bl.  
 kān *f.* 'defect, crookedness' || Skt. \*kāṇya? — §161 (3)  
 kānā *adj. m.* 'one-eyes' || M. kāñī Skt. kāṇā- — §15 Bl.  
 kándā *m.* 'thorn' || M. kātā || Skt. kaṇṭaka- — §155 Bl.  
 kānc *m.* 'glass' || Skt. kaca- — §113  
 kandh *f.* 'wall' || Skt. kanthā- — §155  
 kándhā *m.* 'edge' || M. kaṇṭh 'throat' || Skt. kaṇṭhā — §155 Bl.  
 kanēddū *m.* 'swelling behind ear' Skt. karṇa kaṇḍū — §103  
 kanēr *m.* 'kind of plant' M. kaṇē Skt. karṇikāra- kaṇīkara- — §103 Bl.  
 kanērā (Mul) *m.* 'mat-weaver' || Skt. kaṇḍakara — §103  
 kāṇgan *m.* 'bracelet' || M. kaṇkan || Skt. kaṇkaṇa- — §64, 155 Bl.  
 kāṇganī *f.* 'kind of grain' || M. kāṅg || Skt. kanguṇī — §64 Bl.  
 kāṅghā *m.* 'comb.' || M. kaṇṅkvā Skt. kaṅkata — §126 Bl.  
 kanhērā *m.* 'shoulder' || Skt. skandha+tata- — §103

- kanj *f.* 'slough of snake' || Skt.  
 kañcu- — §28, 155  
 kann *m.* 'ear' || M. kân || Skt.  
 kārṇa — §137, 163, Bl.  
 kānnā *m.* 'reed' || Skt. kānda-  
 — §15, 19, 155  
 kānnēā *f.* 'girl', 'virgin' || WP.  
 kañj. Skt. kanyā — §161 (4)  
 kānnhā *m.* 'shoulder' || Amb.  
 kāndhā || Skt. skandhā- — §155  
 kañthā *m.* 'necklace' || WP.  
 kāinṭhā *ts.* || Skt. kañṭhā — §30  
 kapāḥ *m. f.* 'cotton' || M. kápūs  
 Skt. karpāsa-  
 — §145, 163, 186 Bl.  
 káppanā (WP.) *v. t.* 'to cut' || M.  
 kápnē Skt. kalpayati — §164 Bl.  
 káppārā *m.* 'cloth' || M. kāpad  
 Skt. karpāṭa- — §64 Bl.  
 kárnā *v. t.* 'to do' || M. karnē  
 Skt. kārati  
 — §15, 49, 137, 147 Bl.  
 kārāḡ *m.* 'skeleton' || Skt. karankā-  
 §187  
 kārā *m.* 'bracelet' || M. kadi || Skt.  
 kataka- — 138 Bl.  
 karāḥā *m.* 'frying pan' || Skt.  
 kaṭaha- — §135, 138  
 kārchī *f.* 'ladle' || M. kaḍcī || Dās.  
 kaḍacchū — §187 Bl.  
 kārhnā *v. i.* 'to be boiled' || M.  
 kaḍhnē Skt. kvathate — §165 Bl.  
 kārḥā (WP) *m.* 'camel' || Skt.  
 karabha- — §138  
 karīḥ *f.* 'bits of cowdung' || Skt.  
 kārīṣa- — §145  
 kárnī *f.* 'masson's trowel' || Skt.  
 karaṇḍa- — §187, 189  
 kārū *m.* 'medicine for horses'  
 Skt. kātuka- — §138  
 kasērā *m.* 'brazier' || M. kāsār  
 Skt. \*kamsakara- — §103 Bl.  
 kāsṇā *v. t.* 'to tighten' || M.  
 kaṣṇē || Skt. karṣati  
 — §121 (4) Bl.  
 kāssī *f.* 'bronze' || M. kāsē || Skt.  
 kāmsya- — §160, 161 (8), Bl.  
 kāth *m.* 'wood' || M. kāṭhī || Skt.  
 kāṣṭha- §19, 121, 137, 166 Bl.  
 káttak *m.* 'N. of a month' || WP.  
 kattē || Skt. kāṭṭika- — §22  
 kált<sup>a</sup>nā *v. t.* 'to spin' || M. kátnō  
 Skt. kartati — §170, iii Bl.  
 kátt<sup>a</sup>nā *v. t.* 'to cut' Skt. kartati  
 — §110, 170 iii.  
 káttḥā *adj. adv.* 'together',  
 'united' || Poṭh ghaṭṭhā Skt.  
 ekāsthā- — §55, 131, 189  
 káttī *adj.* 'thirty-one' || Skt.  
 ekatrimśat — §55, 135  
 kaudḍī *f.* 'cowrie shell' || Skt.  
 kapardikā — §103, 170 iii  
 kaul *m.* 'lily, flower' || Skt.  
 kāmala- — §101, 119 (2) 140  
 kaura *adj. m.* 'bitter' || Skt.  
 kaṭuka- — §63, 178  
 keārā *m.* 'field, bed' || Skt. kādāra-  
 — §60, 101, 138  
 kéllā *m.* 'banana' || M. kēl, kēlē  
 Skt. kadali — §103 || Bl.  
 kēssū *m.* 'kind of flower' || Skt.  
 kaimśuka- — §24, 160  
 khabbā *adj. m.* 'left, not right' ||  
 Skt. kharvā- — §163  
 khággā *m.* 'leaf of ghia kamār' ||  
 Skt. khaḍga- — §153  
 khāī *f.* 'ditch' || M. id. || Skt. khātā-  
 — §137, 138 Bl.

khair *m.* 'kind of wood' ||  
M. kher || Skt. khadirā-

— §101 Bl.

khāj *f.* 'itching' || M. *id.* || Skt.  
kharjū — §25 Bl.

khājjā *m.* 'food' || M. khājē || Skt.  
khādyā- — §161 (2) Bl.

khajūr *f.* 'date' || M. *id.* || Skt.  
kharjūra- — §163 Bl.

khāmmhā *m.* 'column, pole' || M.  
khād || Skt. skambhā-  
— 155, 166 Bl.

khānā *v. t.* 'to eat' || Skt. khādati  
— §137

khaṇḍ *f.* 'sugar' || Skt. khaṇḍa-  
— §155

khāndā *prep. part.* 'eating' || Skt.  
khādant- — §117

khañgh *f.* 'cough' || M. khāsnē  
Skt. kāsā, || Pkt. khāsiya-,  
\*khassā-, \*khamṣā

— §125, 160 Bl.

khānnā *m.* 'one quarter' || Skt.  
khaṇḍa- — 137, 155

khāppar *m.* 'skull, bowl' || M.  
khāpar || Skt. karpara-  
— §124, 163 Bl.

khār *f. m.* 'alkali' || Skt. kṣāra-  
— §167

khārā *m.* 'arena' |  
Skt. akṣatpāṭa — §51

khārī *f.* 'basket' || Skt. khārī  
— §137

khāssānā *v. t.* 'to take by force'  
Skt. karṣati — §125, 163

khaṭṭ *f.* 'dowry with a bedstead'  
|| M. khāt || Skt. khatvā

— §137, 165 Bl.

khēl[h]nā *v. i.* 'to play' || M.  
khēlē || Skt. krīdati kṣvēlati  
— §35, 63, 124 Bl.

khās *f.* 'a sheet of figured cloth'  
Pers. kās — §125

khāt *m.* 'field' || M. śāt || Skt.  
kśātra- — §15, 19 Bl.

khīcī *f.* 'mixture' || Skt. khiccā  
— §152

khīnkhāp *f.* 'brocade' || Pers.  
kamkhwāb — §125

khīr *f.* 'rice pudding' || M. *id.*  
Skt. ksīrā- — §167 Bl.

khīrkī (H) *f.* 'window' || M.  
khīḍkī || Dēś khaḍakkī  
— §187 || Bl.

khīssā *m.* 'pocket' || Pers. kīsa-  
— §125

khīttī *f.* 'constellation' || M. kātyā  
Skt. kṛttikā  
— §97, 124, 152, 170 ii Bl.

khōh *f.* 'hunger' || Skt. kṣudhā  
— §76, 86, 135, 138, 167

khōṭ *m.* 'base alloy' || Skt. kautya-  
— §124

khūddō *f.* 'ball' || WP. khiddū,  
khē(h)nū || Skt. kanduka-  
— §281, 103, 124

khūh (ā) *m.* 'well' || M. kuvā  
Skt. kūpa- — §124 Bl.

khūllā *m.* 'mean fellow' || Skt.  
kṣudrā-: kṣudla- — §143, 164

khūndhā *adj. m.* 'blunt' || Skt.  
kuṇṭha- — 124, 155

khūnjā *m.* 'corner' || H. kōnā  
Skt. kūṇa- ? — §124

khūnjhānā *v. i.* 'to miss' || Skt.  
kuṣṇāti || Pkt. \*kussai, kumsai  
\*khumsai — §160

khūrpā *m.* 'scraper' || Skt.  
kṣurapra- — §65, 187

khūrsī *f.* 'chair' || Pers. kursī  
— §125

khúss<sup>a</sup>nā *v. i.* 'to miss' || Skt.  
 kuṣṇāti — §125  
 khúttihī *f.* 'bad woman' || Skt.  
 kustrī — §125  
 killā *m.* 'peg' || M. killi, khil  
 Skt. kīla- — §137 **Bl.**  
 kīmē *adj. inter* 'how?' || WP.  
 kīvē, || G. kēm || Pkt. \*kimēna  
 — §140  
 kīrnā *v. i.* 'to be scattered' || Skt.  
 kirāti — §108  
 kīrā *m.* 'insect' || M. kiḍā || Skt.  
 kīṭa- — §137, 138, **Bl.**  
 kīrtghān [kīrtkēan] *adj.*  
 'ungrateful' *ts.* || Skt. kṛtaghna-  
 — §90  
 kīttā *past. part.* 'done' || M. kelā  
 Skt. kṛtā- — §25, 97, 170 *ii* **Bl.**  
 kōh *m.* 'league, 1½ miles' || M. kōs  
 Skt. krōśa- — §145, 162 **Bl.**  
 kōhnī = kūhnī *q. v.*  
 kōl(ē) *prep.* 'near' || M. kōr  
 'side?' Skt. krōḍā-  
 — §49, 103, 162 **Bl.**  
 kōṛh *m.* 'leprosy' || M. kōḍh || Skt.  
 kuṣṭha- *cf.* Pa. kōtha-  
 — §38 **Bl.**  
 kōṛī *f.* 'score' || Skt. kōṭi — §176  
 kōṛmā *m.* 'family', || Skt.  
 kauṭumba- — §155, 187  
 kōssā *adj. m.* 'lukewarm' || Skt.  
 kōṣma — §137, 167  
 kōtthā *m.* 'room, cell' || M. kōṭhā  
 Skt. kōṣṭha-  
 — §15, 19, 137, 166 **Bl.**  
 kubbā *adj. m.* 'hump-backed' || M.  
 kubḍā, khubā || Skt. kubhrā-:  
 \*kubra- — §162 **Bl.**

kuce *m.* 'brush' || M. kuṃcā || Skt.  
 kūreā- — §24, 163 **Bl.**  
 kudūl *m.* 'mattock' || M. kudōl  
 Skt. kuddāla- — 152 **Bl.**  
 kūdd<sup>a</sup>nā *v. i.* 'to jump' || kudṇṣ  
 Skt. kūrdati — §24, 170 *iii* **Bl.**  
 kuhārā *m.* 'axe' || M. kurhād  
 Skt. kuṭhāra? — §62 **Bl.**  
 kūhl *f.* 'canal, stream' || Skt.  
 kulyā — §25, 128  
 kūhnī *f.* 'elbow' || Skt. kaphōṇi-  
 — §78 138  
 kūkkaṛ *m.* 'cock' || Skt. kukkutā-  
 — §64, 137, 152  
 kukkh *f.* 'womb' || M. kūś || Skt.  
 kuṣṣī — 15, 49, 137, 167 **Bl.**  
 kūlā *adj. m.* 'soft' || M. kōmvā  
 Skt. kōmala- — §103 **Bl.**  
 kūlthī *f.* 'kind of pulse' || Skt.  
 kulattha- — §187  
 kūmmā (WP.) *m.* 'tortoise' || Skt.  
 kūrma — §24, 163  
 kūnālī *f.* 'dish' || WP. kunnī  
 kūndā *m.* 'large cup' || M. kuṃḍ  
 Skt. kuṇḍa- — §155, 186 **Bl.**  
 kūndan = kunnon *q. v.*  
 kūngū *m.* 'saffron, red powder'  
 || M. kuṇkūm || Skt. kuṇkuma-  
 — 103, 155 **Bl.**  
 1. kunj = kanj 'snake's slough'  
 2. kunj *f.* 'crane' || Skt. krūñcā  
 — §155  
 kūnjī *f.* 'key' || Skt. kuñcikā  
 — §155  
 kūnnan *m.* 'pure gold'  
 — §155

- kúram *m.* 'child's father-in-law' || H. kuṛmā kumbā || M. kuṭumb  
Skt. kuṭumba-  
§64, 138, 155, 187 **Bl.**
- kuṛátan *f.* 'bitterness' || Skt.  
kāṭuka+tvana — §165
- lābbh<sup>a</sup>nā *v.t.* 'to find' || M. lābbh<sup>ñ</sup>  
Skt. labhyatē — **Bl.**
- lāddānā *v.t.* 'to load' || Skt.  
lardayati — §110
- lāddhā (WP.) *past. part* 'found'  
Skt. labdhā- — §153
- lāgg<sup>a</sup>nā *v.i.* 'to be attached' || M.  
lāgnē || Skt. lagyati, lagna-  
— §154, 161 **Bl.**
- lāhā *m.* 'gain' || Skt. lābha-  
— §138, 147
1. lajj *f.* 'shame' || M. lāj || Skt.  
lajjā — §49, 143, 152, 185 **Bl.**
2. lajj *f.* 'rope' || Skt. rājju-  
— §143 ii, 152
- lak(h)īr *f.* 'line' || Skt. lēkhā *ts.*  
— §136
- lākkaṛ *m.* 'stick' || H. Panj. laurā  
'penis' || Nep. lauro 'stick' || M.  
lakḍā Skt. lakuṭa-: \*lakhūta-  
— §64, 177 **Bl.**
- lalārī *m.* 'dyer' || Skt. nīla+kāra  
— §58
- lāmbā *adj. m.* 'long' || W. P.  
lammā || M. lāb || Skt. lamba-  
— §155 **Bl.**
- lāngl<sup>a</sup>nā *v.i.* 'to pass, cross' || M.  
laṃgl<sup>ñ</sup> || Skt. langhate  
— §55 **Bl.**
- lās *f.* 'rope' || Skt. raśmī-?  
— §143 ii.
- latt *f.* 'leg' || H. lāt || Skt. lāttā  
— §152
- latṭh *f.* 'axle' || H. laṭh, lāṭhī  
lāṭṭhī *f.* 'stick' || M. laṭ(th)  
Skt. yaṣṭī- \*latṭhi- — §25 **Bl.**
- lāuhḍḍā *adj. m.* 'small' || Skt.  
laghū- — §138
- līh *f.* 'line' || Skt. lēkhā — §138
- lik(h) *f.* 'line' || Skt. lēkhā *ts.*  
— §136
- likh *f.* 'louse, nit' || M. *id.* || Skt.  
likṣā  
— §15, 19, 121 (2), 143 **Bl.**
- limbanā (WP.) 'to besmear' ||  
also limm<sup>a</sup>nā || M. limpnē || Skt.  
lipāmti' — §155, 156 **Bl.**
- lipp<sup>a</sup>nā *bt.* 'to besmear' || H.  
līp<sup>a</sup>nā || Skt. lipyate  
— §143, 161
- lōhā *m.* 'iron' || Skt. lōhā-  
— §142, 147
- lōhḍā *m.* 'frying pan' || Skt.  
lōhabhāṇḍa- — §134
- lōḥṭiyā *m.* 'iron-monger' || Skt.  
lōhā+haṭṭa+ika- — §134
- lōrhā *m.* 'stone-roller; strange-  
ners' || Skt. lōḍha- — 126
- lō *m.* 'soft hair, down' || M. lō  
(v) Skt. lōman-  
— 103, 119, 140 **Bl.**
- luhār *m.* 'blacksmith' || Skt.  
lōhakāra- — §85, 103, 186
- mā *f.* 'mother' || M. māī || Skt.  
mātr' — §115 **Bl.**
- macch *m.* 'fish' || M. māsā || Skt.  
mātsya- — 167 **Bl.**
- mācchar *m.* 'gnat' || Skt. māksā  
— §167
- madārī *m.* 'magician' || Skt.  
mantrakāra- — §155
- madhānī *f.* 'churning stick' || Skt.  
manthāna- §87, 155

mágar *perp.* 'after' || Poth. *f.*  
magg 'road'. M. māg 'road'. M.  
māg 'road' Skt. mārṅa- 22 **Bl.**

māgg̃har *m.* 'N. of a month' ||  
Skt. mārṅaśira- §22, 127, 163

māgh *m.* 'N. of a month' || WP.  
māh || M. māhī, māhō || Skt.  
māghā- *ts.* 138? **Bl.**

māh *m.* 'black bean' || Skt.  
māśa- §115, 145

māhl *f. m?* 'belt of a wheel' ||  
Skt. māḷya 123

māḡhā *adj. m.* 'costly, dear' ||  
M. mahāḡ || Skt. mahārg̃ha-  
134, 163 **Bl.**

māih *f.* 'buffalo' || WP. majjh ||  
M. mhais || Skt. māhiṣī  
80, 134, 160 **Bl.**

mājīth *f.* 'madder' || Skt. māñ-  
jiṣṭhā 25, 189

mājjhā *m.* 'the mājh country' ||  
M. māj' centre' || Skt. madhyā-  
161 (2) **Bl.**

mākkaṛ *m.* 'spider' || M. mākaḍ  
Skt. markāṭa- 163 **Bl.**

mākkan *m.* 'butter' || M.  
mākhan || Skt. mraṅṣaṇa-  
162 **Bl.**

mākkhī *f.* 'fly' || M. māṣī || Skt.  
māṣikā 103, 138, 167 **Bl.**

maliáuhrā *m.* 'wife's or hus-  
band's maternal uncle' || Skt.  
mātula+svāśura 134

máll<sup>a</sup>nā *vt.* 'to occupy' || Skt.  
mallati 129

māllan *f.* 'wife of a gardener'  
Skt. mālini 64

māllī *m.* 'gardener' || Skt. mālin-  
44, 103

man- *pref.* 'not' || M. 'māid'  
'stupid' || Skt. manda- 155

māñak *m.* 'gem, jewel' || Skt.  
māñikya  
64, 121, 140, 161, 487

manākkhā *adj. m.* 'blind' || Skt.  
mandākṣa- 155

mand *m.* 'charm' || WP. mandar  
Skt. māntra- 155

māndrī (WP.) *m.* 'magician' ||  
Skt. māntrika- 155

manāārā *m.* 'one who sells  
bangles etc.' || Skt. mañikara-  
101

mānganā *vt.* 'to ask' || M.  
māṅṇē || Skt. mārgati- 22 **Bl.**

manhēnmā *m.* 'destitution of  
milk' || Skt. mānda+dhainava-  
155

mānjā *m.* 'bedstead' || mācā |  
M. māc || Skt. māñca-  
139, 155 **Bl.**

mānn<sup>a</sup>nā *vt.* 'to believe' || M.  
māñṇē || Skt. manytē  
161 (4) **Bl.**

mānnō *f.* 'ill luck' || Skt. māñdi-  
man- 155

māppā *m.* 'measure' || M. māp  
Skt. māpya- 161 **Bl.**

mañhī *f.* 'tomb' || M. mañhī || Skt.  
mañha- 138 **Bl.**

mās *m.* 'flesh' || s. māsu; ṣ mōs,

gen. mazāi || M. mās, māṣ || Skt.  
māṃsā- 160 **Bl.**

masād *m.* 'end of a month' || Skt.  
māsānta- *sts.* 155

maśān *m.* 'burning place' || *M.*  
mhasan || *Skt.* śmasāna- (loan  
from H.) — 167 **Bl.**

mass *f.* 'growing moustache'  
*Skt.* śmasātū — §28, 162, 167

māssī *f.* 'mother's sister' || *M.*  
māvśī || *Skt.* matr̥vasr-  
— §165 **Bl.**

maṭ (*i*) = maṭh (*i*) *qv ts.*

mater *f.* 'step-mother' || *Skt.\**  
matritara- — §103.

mātthā *m.* 'forehead' || *M.*  
māthā || *Skt.* mastaka-  
— §152, 166 **Bl.**

mātṭhā *m.* 'fritter' || *Skt.* mṛṣṭa-  
— §96

māṭṭī *f.* 'big earthen vessel' || *Skt.*  
mṛttikā? mārttika — §97

māulnā *vi* 'to bloom' || *Skt.*  
mukula- — 36

māus *f.* 'day on which sun and  
moon are in conjunction' || *M.*  
avās || *Skt.* amāvāsya *ts.*  
— §51, 140 **Bl.**

mhaīs *f.* 'buffalo' *contam.* of  
maīh and bhāīs — §179

mīddhā *m.* 'ram' || *M.* mēdhā  
*Skt.* mēḍhā — §162 **Bl.**

mīh *f.* 'rain' || *Skt.* mēgha-  
— §78, 115, 138

mijjh *f.* 'marrow' || *Skt.* majjā,  
mēdas- — §26, 126

mīr<sup>c</sup> *f.* 'chilli' || *M.* mirī || *Skt.*  
marica- \* maricya  
— §26, 64, 187 **Bl.**

missā *adj. m.* 'mixed' || *M.*  
missī *f.* 'tooth powder' || *Skt.*  
miśrā- — §139, 162 **Bl.**

miṭnā *vi* 'to be obliterated' || *Skt.*  
mṛṣṭa- — §136

mitt *m.* 'friend' || *Skt.* mitrā — §19  
mīṭhā *adj. m.* 'sweet' || *M.* mīṭha  
*Skt.* miṣṭa- — §166

mīṭṭī *f.* 'earth' || *M.* māṭi ||  
*Dog.* mittī (dental tt) || *Skt.*  
mṛttikā — §138, 139, 170 *ii* **Bl.**

mōeā *past part.* 'dead' || *H.* muā  
*Skt.* mṛtā- — §98, 170 *ii*

mōhlā *m.* 'pestle' || *M.* musa||  
*Skt.* mūsala- — §76 **Bl.**

mōpri *m.* 'leader' || *Skt.* mukhara-  
— §76

mōklā *adj. m.* 'close' || *J.* *Skt.*  
mulkala- — §38

mōṭṭhā *m.* 'kind of grass' || *Skt.*  
mustā — §38

mōṭṭī *m.* 'pearl' || *M.* motī || *Skt.*  
mauktika- — §153 **Bl.**

mūn<sup>s</sup> (*WP.*) *m.* 'husband' || *Skt.*  
manuṣyā- — §187

mucch *f.* 'moustache' || *Skt.*  
śmāśīū - *Pkt.* mamsū  
— §28, 167

muddh *m.* 'beginning' || *Skt.*  
mūrdhān — §24, 49, 170 *ii*

mūh *m.* 'mouth' || *M.* mukh || *Skt.*  
mukha- — §115, 138, 139 **Bl.**

mukk<sup>nā</sup> *vi.* 'to be finished' ||  
*G.* mūkvū || *M.* mukṇē || *Skt.*  
mukta- \* mukna- §154 (*i*) **Bl.**

munj *f.* 'a kind of grass' || *Skt.*  
munjā — §155

mūnn<sup>nā</sup> *vt.* 'to shave' || *Skt.*  
muṇḍayati — §155

mūt *m.* 'urine' || *M.* *id.* || *Skt.*  
mūtra- — §15, 139 **Bl.**

mutṭh *f.* 'fist' || *M.* mūṭh || *Skt.*  
muṣṭī — §15, 139, 166 **Bl.**

nabērnā *vt.* 'to finish' || *trans.*  
form nibbaṇā (nirvartatē-



nirvṛta-) — §109  
 nabhāg [nəpə:g] *adj.* 'unlucky'  
 Skt. nirbhāghya- — §89  
 náccanā *vi.* 'to dance' || Skt.  
 nr̥tyati — §161 (2)  
 nacōṛnā *vt.* 'to squeeze' || Skt.  
 niścōtate — §109, 166, 170 v  
 nadhāl [netca:l] *adj.* 'weak'  
 Panj. na+dhāl — §89  
 nahérnā *m.* 'nail-cutter' || Skt.  
 nakhá+karāṇa- — §103  
 nāī *f.* 'stream' || M. na (h)ī  
 Skt. nadī — §115, 138 Bl.  
 nāī *m.* 'barber' || M. nāū *f.*  
 nhāvi || Skt. napitā-  
 — §103, 138 Bl.  
 nain *f.* 'wife of a barber' || WP.  
 nāin || Panj. nāi+n < Skt. inī  
 — §101, 106  
 nāj *m.* 'cereal' || Skt. annādyā-  
 — §51  
 nakhérnā *vt.* 'to separate' || Skt. ?  
 — §109  
 nakk *m.* 'nose' || M. nāk Skt.  
 nás+ka-? — §166 Bl.  
 nakámmā *adj. m.* 'useless' || M.  
 nikāmi || Skt. niškarma-  
 — §166, 189 Bl.  
 nām = anām *q. v.*  
 nanād *f.* 'husband's sister' || WP.  
 nanān Skt. nanandā  
 — §155, 187  
 naṅgā *adj. m.* 'naked' || M.  
 'nāgā || Skt. nagnā-  
 — §154 (1) Bl.  
 náṅgh<sup>a</sup>nā *i.* 'to pass, cross' || Skt.  
 laṅghate, naṅkhati ?  
 — §143 (iv)  
 napúttā *adj. m.* 'sonless' || Skt.  
 niṣputra- — §58, 166, 189

nār *f.* 'vein' || M. nād || Skt. nādi  
 — §138 Bl.  
 nār (ā) gī *f.* 'tangerina' || Skt.  
 nāraṅga — §187  
 naró(e)ā *adj. m.* 'wholesome'  
 Skt. nīrōga-  
 — §58, 101, 138, 139  
 nasāṅg *adv.* 'certainly' || Skt.  
 niśsaṅkam — §58, 155, 167, 189  
 nássanā *vi.* 'to run' || M. nāsñē  
 Skt. nāsyati — §161 (8) Bl.  
 natārnā *vt.* 'to clarify' || Skt.  
 nistārayati — §109  
 natth *f.* 'nose-ring' || M. nath  
 Skt. nastā — 166 Bl.  
 náttḥanā *v.i.* 'to run' || Skt. naṣṭā-  
 — §139, 166  
 1. nāu *adj.* 'nine' || M. nav.  
 Skt. náva — 115, 139 Bl.  
 2. nāu *m.* 'name' || WP. nāū ||  
 M. nāv. || Skt. nāma  
 §106, 112, 115, 119, 139, 140 Bl.  
 māuh *m.* 'nail' || also nāih || M.  
 nākh || Skt. nakhá-  
 — §72, 74, 115, 138 Bl.  
 naul *m.* 'mongoose' || Skt. nakulā-  
 — 101  
 nēnā[k] *v.t.* 'to carry' || M.  
 nēñē || Skt. nayati — §103 Bl.  
 neārā *adj. m.* 'separate' || Skt.  
 anyākāra- — 161 (4)  
 nēh *m.* 'affection' || Skt. sneha-  
 — §167  
 némbū *m.* 'lemon' || Skt.  
 \*naimbūka-:nimbūka- — §34  
 neōdā *m.* 'invitation' || also  
 niñdā || cf. M. āvatñē || Skt.  
 nimantra- — §60, 101, 119 Bl.  
 nērā *m.* 'vicinity' || M. netī || Skt.  
 níkaṭa- 103 Bl.

nhāunā *v.i.* 'to bathe' || M.  
nāhñē || Skt. snāti — 167 Bl.

nhērā *m.* 'darkness' || Skt.  
\*andhakara-:andhakāra-  
— §51, 103, 138

nibbarnā *v.i.* 'to be finished' ||  
M. nivatñē || Skt. nirvartati,  
nirvṛta- — §109 Bl.

nibhnā *v.i.* 'to be finished' || M.  
nibhñē || Skt. nirvahati  
— §127 Bl.

nīclā *adj. m.* 'motionless' || M.  
nical || Skt. nicala- — §166 Bl.

nīd *f.* 'sleep' || WP. nīndar || M.  
nīd || Skt. nidrā  
— §7, 25, 114, 162 Bl.

nīkkalnā *v.i.* 'to come out' || *cf.*  
M. nikāl 'passage' || Skt. \*niška-  
lati *cf.* niškālanam — §166 Bl.

nimm *f.* 'the nim tree' || M. nimb  
Skt. nimba- — §139, 155 Bl.

nīmmal *adv.* 'clear' || K. nīmba  
Skt. nirmala- — §163

nīmmōjhāñā (WP.) *adj. m.*  
'sorrowful' || Skt. nimna+apa-  
dhyāna- — §157

nīrakh *f.* 'knowledge' || M.  
nirakhñē || Skt. nirīkṣā  
— §67, 189 Bl.

nīssarnā *v.i.* 'to issue' || Skt.  
nissarati — §167

nīttarnā *v.i.* 'to be squeezed'  
|| WP. niccarnā intrans form  
nacōrñā *q. v.* — §33, 109

nūh *f.* 'son's wife' || M. sūn Skt.  
snuṣā — §77, 167 Bl.

nūn *m.* 'salt' || WP. lūn || M. lōn  
Skt. lavāṇa-  
— §142, 143 (VI) Bl.

ōtthā (WP.) *adj. m.* 'belonging  
to a camel' || Skt. auṣṭra-  
— §16'

ōd *m.* 'a wandering tribe' || Skt.  
ōdra- — §15

pabb *m.* 'forepart of the foot'  
Skt. padma-, padva-?  
— §154 (4)

pabban (Mul.) || *f.* 'water-lily'  
Skt. padminī — §64, 154 (4)

pacādh *m.* 'western half a  
country' || Skt. pascārdha-  
— §170 iii

pācnā *v.i.* 'to be digested' || Skt.  
pacyate — §121 (4), 161

pācchō *f.* 'western wind' || WP.  
paccō Skt. pascima- — §116

pāccī *adj.* 'twenty-five' || WP.  
pāñjhī Skt. pañca vimśati  
— §117

pachāññā *v.t.* 'to recognise'  
Skt. pratyabhijānāti — §125

pachāññā *v.t.* 'to thrash,  
winnow' || H. chāññā Skt.  
\*pracchaññati — §189

paddāññā *v.i.* 'to break wind' ||  
M. pādñē || Skt. pardati  
— §170 iii Bl.

pāhā *m.* 'foot path' || also pēhā,  
pāihā, || Skt. patha- — §75, 138

pāhlāg *m.* 'bedstead' || M. palāg  
Skt. paryāṅka- — §112, 121

(3), 128, 143, 155, 161 (6), 187  
Bl.

pāinā *v.i.* 'to lie down' || M.  
pāññē || Skt. patati  
— §103, 170V Bl.

pāid *f.* 'foot of bedstead' || WP.  
puāid, || Skt. pādānta- — §155

paiḥ *f.* 'dawn' || also pauḥ || Skt. prabhā — §72, 138

pāihllā *adj. m.* 'first' || M. pahilā Skt. prathamā- || Pkt. \*pahilla — §133, 170 (1) 187 **Bl.**

pāinti *adj.* 'thirty-five' || Skt. pañcatrimśat- — §30

pair *m.* 'foot' || Skt. \*padirā- — §101

pājāh *adj.* 'fifty' || M. pannās Skt. pañcāśat — §112, 121, (3), 117, 135, 145 **Bl.**

pakhānā *m.* 'proverb' || Skt. prakhyāna- — §161, 186

pākkā *adj. m.* 'firm' || M. pike Skt. pakvā- — §165 **Bl.**

pakkh *m.* 'side, party' || Skt. pakṣā- — §167

palāgnā (Poṭh) *m.* 'string fastened round the neck of a pot' || Skt. pralagna-? — §187

palāh *m.* 'kind of tree' || M. paḷas || Skt. palāśā- — §125, 186 **Bl.**

pālamnā (WP.) *v.i.* to hang || Skt. pralambate — §155, 187

palān *m.* 'saddle' || M. palān Skt. paryāna- — §129, 143 **Bl.**

pālatnā *v. t.* 'to change, turn' Skt. paryasta-, || Pkt. pallattai — §143, 187

palāttan *f.* 'yellowness' || Panj. pilā+-ttan < Skt. -tvana- — §63, 165

pāllā *m.* 'border of a garment' || M. pālā || Skt. pallava-? — §164 **Bl.**

palōsnā *v.t.* 'to pat' contam. of pāl- and pōs- — §179

palōtṭhā *adj. m.* 'first born' || also palētṭhā contam. of pāihllā and jētṭhā- — 179

pālthī *f.* 'sitting on buttocks' || M. palāṭ || Skt. paryasti- — 143 **Bl.**

pāmā *m.* 'leg of a bedstead' || Skt. pāda- — §140

pānchī *m.* 'bird' || WP. painchī || M. paṃchī || Skt. pakṣin- — §30 **Bl.**

pānd<sup>a</sup>rā *adj.* 'fifteen' || M. paṃdhrā || Skt. pāñcadaśa- — §175 **Bl.**

pandh *m.* 'distance, journey' || M. pāmth || Skt. pānthāh- — §155 **Bl.**

pāndhī *m.* 'traveller' || Skt. pānthika-? — §155

pānī *m.* 'water' || M. pānī || Skt. pānīya- — §123, 137, 140 **Bl.**

pañj *adj.* 'five' || M. pāc || Skt. pāñca- — §49, 137, 155 **Bl.**

pānjamā *adj. m.* 'fifth' || WP. panjavā || Skt. pāñcamā- — §140

pānnā *m.* 'leaf, page' || M. pān Skt. paṇṇā- — §163 **Bl.**

pāntālī *adj.* 'forty five' || H. pāitalīs || Skt. pāñcācatvārimśat — §30

paṛ—*prefix* 'secondary' || M. paṛ- || Skt. pra-, prati-? — §173 **Bl.**

pārakh *f.* 'examination, knowledge' || M. parīs, parakhnē || Skt. parīkṣā — §67, 189 **Bl.**

paraús [s]ī *m.* 'neighbour' || M. paḍoši || Skt. prativēšin- — §170 (1) **Bl.**

parbāl *m.* 'trichiasis' || WP.  
 parwāl || Skt. \*pravāla-? §173  
 parbhāt [pərb̥a:t] *f.* 'morning'  
 Skt. prabhāta- *ts.* — §89  
 parchātti *f.* 'a shelf under a  
 roof' || Skt. \*prachatti-? §173  
 pardāddā *m.* 'great-grandfather'  
 Panj. par-<pra-+dāddā  
 — §173  
 pardānd *m.* 'an after tooth' ||  
 Skt. \*pradanta-? or Panj. par-  
 < pra-+dand. — §173  
 pardhān *m.* [pərd̥a:n] *adj.*  
 'foremost' || Skt. pradhāna- *ts.*  
 — §89  
 pārhuā *v. t.* 'to read' || M.  
 paḍhṇē || Skt. paṭhati  
 — §91, 138, 170 (i) Bl.  
 parōsnā *v. t.* 'to serve meals' ||  
 WP. prihṇā || M. parasṇē ||  
 Skt. parivēśayati — §142 Bl.  
 parōttā *m.* 'great-grandson' ||  
 Skt. prapautra- — §173  
 pārsō *adj.* 'day after to-morrow'  
 Skt. paraśvaḥ — §187  
 partōh (WP.) *f.* 'son's wife' ||  
 also patrōh || Skt. putravadhū-  
 — §187  
 pās *prep.* 'with, near' || M. pās  
 Skt. pārśvē — §49 Bl.  
 pāsarnā *v. t.* 'to stretch' || M.  
 pasarṇē || Skt. prasarati-  
 — §186 Bl.

pasijj<sup>nā</sup> *v. i.* 'to sweat' || Skt.  
 prasvidyate  
 — §121, 161 (2), 165, 189  
 pasīnā *m.* 'perspiration' || Skt.  
 prasvinna. — §189  
 pāssā *m.* 'side' || Skt. pārśvā-  
 — §19, 24, 163, 165  
 pas(sa)lī *f.* 'rib' || M. pāsoli  
 Skt. pārśu- — 65, 163 Bl.  
 patiāuhrā *m.* 'father-in-law's  
 younger brother' || Skt. pitriya  
 +śvāśura- — §131  
 patt *m.* 'foliage, leaf' || WP.  
 p<sup>a</sup>ttar || M. pāt || Skt. pāttra-  
 — §162 Bl.  
 pātthā *m.* 'muscle' || Skt. vṛddhi-  
 form of pṛsth- — §22  
 pātthar *m.* 'stone' || M. pāthar  
 Skt. prastara- — §166 Bl.  
 pātṭī *f.* 'bandage' || M. pāṭ ||  
 Skt. paṭṭa- — 152 Bl.  
 paunā *v. t.* 'to get' || Skt.  
 prāpayati — §162  
 pāu *f.* 'itch' || WP. pā || Skt.  
 pāmān- — 103, 119, 140  
 paūā *m.* 'wooden sandal' || Skt.  
 \*pādukaka-: pādukā — §103  
 paul *f.* 'dawn' || also pail *q. v.*  
 Skt. prabhā — §162  
 paun *m. adj.* 'three quarters' ||  
 M. pāūṇ || Skt. pādona-  
 — §101, 138 Bl.  
 pēār *m.* 'affection' || M. pyār  
 Skt. priyakāra-  
 — §60, 101, 103, 142 Bl.

pēhā = pahā *q. v.*

pēō *m.* 'father' || WP. pīū, || K. pā

Skt. pitṛ- ..... § 60, 101, 103

phāggan *m.* 'N. of a month' || *cf.*

M. phāg 'Hōlī song' || Skt.

phālguna-

..... § 22, 64, 137, 140, 164 Bl.

phāhā *m.* 'snare, noose' || M.

phāsā 'dice' || Skt. pāśa-

..... 124, 166 Bl.

phal *m.* 'fruit' || M. phaḷ || Skt.

phāla- ..... 49, 137, 143 Bl.

phālā *m.* 'ploughshare' || M.

phālā || Skt. phāla- ..... § 137 Bl.

phālāh *m.* 'kind of tree' = palāh

*q. v.* ..... § 57, 125

phambh *f.* 'fine wool' || §. paś

Skt. pākṣavan—if not from

Pers. paśm, pamba- ..... § 125

phāmmhan *m.* 'eyelash' || also

bhāpphan || Skt. pākṣman

..... § 125

phan *m.* 'snake's hood' || M.

phan || Skt. phanā-

..... 137, 140 Bl.

phanh *m.* 'feather, wing' || M.

pākh || Skt. pākṣā-

..... § 114, 125 Bl.

phārkhā *m.* 'blade, nib' || M.

pharas || Skt. paraśū-

..... § 124, 145 Bl.

phātñā *v. i.* 'to be split' || M.

phātñē || Skt. sphatya-

..... § 107, 161 Bl.

phind *f.* 'ball' || Skt. pīṇḍa-?

..... § 124

phōrnā *v. t.* 'to break' || Skt.

'sphōṭayate' ..... § 108, 166

phull *m.* 'flower' || M. phūl || Skt.

phulla-

..... § 137 Bl.

phūtñā *v. i.* 'to burst' || M.

phutñē || Skt. sphuṭyate

..... § 108, 166 Bl.

piech *f.* 'rice water' || M. pīs || Skt.

piechā

..... § 152 Bl.

piechā *m.* 'the hind part' || Skt.

paśca-

..... § 26, 166

pīgh *f.* 'swing' || Skt. prāṅkhā

..... § 78, 121 (3), 155

pīglā *adj. m.* 'lame' || M. pāg (lā)

Skt. paṅgu- ..... § 26, 155 Bl.

pīhnā *v. t.* 'to grind' || §. pexoiki

Skt. \*pimṣati, || Pkt. pīssi

..... 110, 160

pijj *m.* 'pretext' || WP. pajj ||

Skt. paryaya-

..... § 26

pīlā *adj. m.* 'yellow' || M. pivlā

Skt. pīṭala-

..... § 63, 103, 143 Bl.

pīṇḍā *m.* 'body' || M. Skt. pīṇḍa-?

..... § 155

pīñjālā *adj. m.* = pīglā *q. v.*

pīñjānā *v. t.* 'to card (cotton)'

|| also pinnānā || Skt. piñjayati

..... § 155

pīñjārā *m.* 'cage' || M. pājrā

Skt. piñjara- ..... § 26, 155 Bl.

pinn *m.* 'ball' || M. *pīṇḍ* || Skt.  
*pīṇḍa-* ..... §15, 137, 155 **Bl.**  
 pīplā *m.* 'root of long pepper' || M. *pīṇḍī* || Skt. *pippali-*  
 ..... §152 **Bl.**  
 pippal *m.* 'the pīpal tree' || Skt.  
*pippala-* ..... §1-2  
 pīṛ *f.* 'pain' || Skt. *pīḍā*  
 ..... §15, 127, 138  
 pīṛhā *m.* 'footstool' || M. *pīḍhē*  
 Skt. *pīṭhā-* ..... §15, 138 **Bl.**  
 pīṭṭanā *v. t.* 'to beat (breasts)'  
 || M. *pīṭṭhē* || Skt. *piṣṭa-*  
 ..... §136 **Bl.**  
 pīṭṭā *m.* 'bodily constitution'  
 Skt. *pitta-* ..... §152  
 pīṭṭh *f.* 'the back' || M. *pīṭh* ||  
 Skt. *prīṭhā-* ..... §97 **Bl.**  
 pīṭṭhī *f.* 'wet dāl ground or  
 bruised' || Skt. *piṣṭa-* ..... §166  
 pōh *m.* 'N. of a month' || Skt.  
*pauṣa-* ..... §137  
 pōhan *m.* 'cart' || Skt. *pravahana-*  
 ..... §162  
 pōhllō *adj.* 'fat (person)' || Skt.  
*prthula-* ..... §98, 170 *ii*  
 pōkkhar *m.* 'tank, lake' || M.  
*pokhar* || Skt. *paṣkara-*  
 ..... §105, 166 **Bl.**  
 pōl *m.* 'hollowness' || M. *pōl* ||  
 Skt. *pūlya-* \**paulya-*  
 ..... 38, 129 **Bl.**

pōnuā *m.* 'sugarcane' || also  
*pōṇḍā* || Skt. *paṇḍra-*  
 ..... §38, 105, 155  
 pōttā *m.* 'grandson' || Skt.  
*pāutra-* ..... §15, 20, 162  
 pōṭṭhā *m.* 'book' || M. *pōṭhī* ||  
 Skt. *pustaka-* : \**paustaka-* *cf.*  
 Pers. *pust*, || Peh. *post* §38 **Bl.**  
 -pp(an) suffix for making  
 abstract nouns also *pan(ā)*  
 Skt. *-tva(na)-* ..... §165  
 puādh *m.* 'eastern part of a  
 country' || Skt. *pūrvārdha-*  
 ..... §170 *iii*  
 pūech<sup>a</sup>nā *v. t.* 'to ask' || M. *pusṇē*  
 Skt. *prēchāti*  
 ..... §98, 137, 152 **Bl.**  
 pūech *f.* 'tail' || WP. *puech* || Skt.  
*pūecha-* ..... §25, 152  
 pūjhnā *v. t.* 'to wipe' || H.  
*pōchnā*, *pūchnā* || M. *pusṇē* ||  
 Skt. *prōṇchati*, || Pkt. *punchai-*  
 ..... §78 125 **Bl.**  
 pūjjanā (WP.) *v. i.* 'to reach' ||  
 EP. *pūgg<sup>a</sup>nā* || Skt. *pūryatē(?)*  
 ..... §24, 161(?)  
 punn *m.* 'merit, charity' || Skt.  
*pūnya-* *ts.?* ..... §161 (3)  
 pūnnā (WP.) *past. part.* 'arrived'  
 Skt. *pūrṇā-* ..... §24  
 pūnnēō *f.* 'full moon day' || Skt.  
*pūrṇimā* ..... §24, 163  
 puṛ *m.* 'single stone of a mill'  
 || M. *puḍā* || Skt. *puṭa-*  
 ..... §15, 138 **Bl.**

purāṇā *adj. m.* 'old' || Poa.  
parāṇā || Skt. purāṇā-

— §59, 186

pūtlā *m.* 'doll' || M. *id.* || Skt.  
puttala- — §65, 121 (5) **Bl.**

putt *m.* 'son' || WP. putta || M.  
pūt || Skt. putrá-

— 7, 15, 19 49, 137, 162, 170

(IV) **Bl.**

pūṭṭhā *adj. m.* 'turned upside  
down' || Skt. prasthā- — §97, 98

rāī *f.* 'mustard' || M. *id.* || Skt.  
rājikā — §138 **Bl.**

raih<sup>a</sup>ṭ *m.* = halhṭ *q. v.* — §187

rāj *m.* 'kingdom' || Skt. rājya-  
— §161

1. rāmmh<sup>a</sup>nā *v. t.* 'to begin' ||  
Skt. rabhate — §155

2. rāmmh<sup>a</sup>nā *v. i.* 'lowing of  
cows' Skt. rambhate — §155

rām = arām *q. v.*

rāṇḍī *f.* 'widow' || M. rāṇḍ || Skt.  
raṇḍā — §155 **Bl.**

raṅg *m.* 'colour' || M. raṅg ||  
Skt. raṅga- — §155 **Bl.**

rānī *f.* 'queen' || M. bānī || Skt.  
rājñī — §154 (2) **Bl.**

rann *f.* 'wife' || raṇḍī 'widow'  
Skt. raṇḍā- — §143, 155

rāssī *f.* 'rope' || M. *id.* || Skt.  
raśmī- — §143, 167 **Bl.**

rāt *f.* 'night' || M. *id.* Skt. rātrī-  
— §143 **Bl.**

ratt *m.* 'blood' || M. rātā 'red'  
Skt. rakta- — §153 **Bl.**

rāttī *m.* 'short form of personal  
name Ratan' || Skt. rātna-  
raktikā — §154 (3)

rauh *m.* 'juice' || also raih, ras  
Skt. rāsa- — §72, 74

raulā *m.* 'noise' || Muḥ. rōlā || Skt.  
rāva+la- — §105

ricch *m.* 'bear' || M. rīs || Skt.  
ṛkṣa- — §99, 167 **Bl.**

rījjh<sup>a</sup>nā *v. i.* 'to be boiled' ||  
Skt. ṛdhyate- — §99, 161 (2)

rīn *f.* 'grains of sugar, sand, etc.'  
rān recorded by Maya Singh  
Skt. rēṇú- — §39

rīṇḍī *f.* 'castor' || Skt. āraṇḍa-  
— §26, 155

rīnnh<sup>a</sup>nā *v. t.* 'to boil, cook' ||  
Skt. \*rīṇḍhati- — §155

rīṭṭhā *m.* 'Soap-nut' || WP.  
harīṭṭhā || M. riṭhā || Skt.  
ariṣṭa- — §25, 51, 132, 166 **Bl.**

rōk *adj.* 'cash' || Skt. raukma-  
— §154 (1)

rōnā *v. i.* 'to weep' || Skt. rōdati  
— §103, 170 (i)

rū *m.* 'soft hair on the body' ||  
Skt. rōman- — §103, 119

ruāh *m.* 'large beans' || Skt.  
rājamāṣa- — §138

rūenā *v. i.* 'to be pleasing' || Skt.  
rucyatī — §161

rūī *f.* 'cotton' || Skt. rōman-

— §140

rukkhā *adj. m.* 'dry, without grease' || M. rukhā || Skt. rūkṣā-

— §24 Bl.

raunh"nā *v. t.* 'to engage' || Skt.

\*rundhati — §155

rūppā *m.* 'silver' || M. rupē ||

Skt. rūpya- — §161 Bl.

russ"nā *v. i.* 'to be angry' || M.

rusñē || Skt. ruṣyate

— §15, 143, 161 (8) Bl.

sabāt *f.* 'courtyard' || Ar. sābāt-

— §57

sabēr *m. f.* 'morning' || Skt.

\*savēla- — 143(V)

sacc *m.* 'truth' || Amb. sanc || H.

sāc || M. sāc, saṃcā || Skt. satyā-

— §113, 161 (2) Bl.

sād *f.* 'welfare' used in the

phrase sukkh sād || Skt. śānti-

— §155

sāddā *m.* 'invitation' || M. sād

Skt. śabda- — §19, 153 Bl.

sāḍḍhē *adj.* 'increased by half'

|| M. sāḍḍhē || Skt. sārḍha-

— §144 Bl.

sādhūr *m.* 'red vermillion' || M.

seṃdūr || Skt. sindūra-

— §126 Bl.

sāg *f.* 'point' || M. sākū || Skt.

śaṅkū- — §25 Bl.

sāh *m.* 'breath' || Skt. svāsa-

— §145, 165

sāhā *m.* 'hare' | also saihā, sehā

M. sasā || Skt. śasā- — §75 Bl.

sāhlāg *m.* 'fook' || cf. M. sāli

Skt. śalyaka- — 128, 187 Bl.

sāī = asāī *q. v.*

sāī *m.* 'master, saint' || Skt.

svāmin- — §140

sāihnā *v. i.* 'to bear, suffer' || M.

sahñē || Skt. sāhate — §147 Bl.

sain *f.* 'hint' || M. sājē || Skt.

saṃjñā- — §154 (2) Bl.

sānti *adj.* 'thirty-seven' || Skt.

saptatrimṣat- — §30

sājh *m.* 'share' || §. sājhu || Skt.

sāṃsa- — §160

sājja *adj. m.* 'right, not left'

Skt. sajja- — §152

sāknā *v. i.* 'to be able' || M.

sakñē || Skt. śaknōte, śakyate-

— §154 (1), 161 Bl.

sakārnā *v. t.* 'to honour a hunḍī'

|| M. sakār 'honour' || Skt.

satkārayati — Bl.

sakk *m.* 'bark' || WP. srakk- ||

Skt. śālka-: \*sarka- — §164

sākkar *f.* 'sugar, not refined' ||

M. sāk(h)ar || Skt. śarkarā

— §163 Bl.

Sālā *m.* 'wife's brother' || M. id.

Skt. syālā- — §161 (8) Bl.

Salhābbī *f.* 'dampness' || Pers.

sailābī — 128

sall *m.* 'dart' || M. sal || Skt. śalya-

— §129 Bl.



salūnā *adj.* *m.* 'salted' || Skt.  
 salavaṇa- — § 142  
 samhānā *vt.* 'to protect' || Skt.  
 sambhālayati — § 196  
 sámjñ<sup>a</sup>nā *v.t.* 'to understand' M.  
 samajñe || Skt. sambudhyate  
 — § 187 Bl.  
 samm *f.* 'ferrule' || Skt. sámba-  
 — § 155  
 sanéluā *m.* 'message' || Skt.  
 sandēṣa- — § 144, 155  
 saṅg *f.* 'modesty' || Skt. śāṅkā  
 — § 144, 155  
 sāṅgal=sūṅgal *q.v.*  
 saṅgh *m.* 'throat' || Skt. śaṅkhá-  
 — § 155  
 saṅgú<sup>a</sup>nā *v.t.* 'to shrink' || Skt.  
 saṃkucya<sup>c</sup>  
 sāñjh *f.* 'evening' || M. sāñjh  
 Skt. sandhyā-  
 — § 87, 155, 16, (2) Bl.  
 sāñjhī *m.* 'share-holder' || Skt.  
 sāṃśa- — § 160  
 santālī *adj.* 'forty-seven' || Skt.  
 sapta<sup>c</sup>atvāriṃśat- — § 30  
 sapp *m.* 'serpent' || Amb. samp||  
 M. sāp || Skt. śarpá-  
 — § 15, 10 Bl.  
 sarāp sarauhnā=srāp, srauhnā  
*q.v.*  
 sarlāl *m.* 'headache' ||  
 Panj. sir + ? || Skt. vyādli-  
 — § 161 (7)  
 sārhi *f.* 'scarf' || M. sāḍi || Skt.  
 śāti- — 126 Bl.

sarhō *f.* 'rape seed' || Skt. sar-  
 śapa- — § 163, 174  
 sarīkkhā *adj.* 'similar' || also  
 s rkhā || M. sārkhā || Pkt \*  
 sarikha- — § 189 Bl.  
 sārka=sarīkkhā *q.v.* — § 187  
 sass(ū)=*f.* 'wife's or husband's  
 mother' || M. sāsū || S<sup>t</sup>. śva-  
 śrū- — § 49, 162, 165 Bl.  
 sat *m.* 'essence, power' || M. *id.*  
 Skt. sattvá- — § 165 Bl.  
 sāth *m.* 'company' || M. *id.* || Skt.  
 sārtha- — § 170 iii Bl.  
 satt *adj.* 'seven' || M. sāt || Skt.  
 saptán-  
 — § 19, 49, 144, 153 Bl.  
 saṭṭh *adj.* 'sixty' || M. sāṭh || Skt.  
 ṣaṣṭi- — § 144 Bl.  
 sātthal *m.* 'thigh' || Skt. śákthin-  
 — § 64, 153  
 sātthī *m.* 'companion' || Skt.  
 sārthika- — § 170 iii.  
 sattū *m.* 'meal of parched grain'  
 || M. sātū || Skt. śaktu-  
 — § 103, 153 Bl.  
 sau *adj.* 'hundred' || Skt. śatá-  
 — § 138, 144  
 saūh *f.* 'oath' || Skt. śapatha-  
 — § 116, 138, 144  
 saubrā *m.* 'father-in-law' || M.  
 sāsra || Skt. śváśura-  
 — § 143, 145, 165 Bl.

sāulā *adj. m.* 'black' || M. sāvlā.  
Skt. śyāvā-? śyāmala-

— § 101, 161 **Bl.**

saun *m.* 'N. of a mouth' || Skt.  
śrāvāṇa — § 101, 142, 162

sāundā *prep. past.* 'sleeping'  
Skt. svapatt- — § 117

saut (H). *f.* 'co wife' || M. savat  
Skt. sapātnī

— § 154 (3), 187 **Bl.**

sāvā *adj.* '(one) and a quarter' ||  
M. *id.* || Skt. sapāda-

— § 138 **Bl.**

seāl *m.* 'winter' || Skt. śitakāla-  
— § 60, 101, 103, 133, 143, 186

sēḍh *m.* 'personal name' || also  
sēḍdhū *cf.* sēṭh || Skt. śrēṣṭha-

— § 126

sēhā=sāhā *q.v.* — § 145

sēhrā *m.* 'chaplet' || M. serā  
Skt. śekhara- — § 138 **Bl.**

sēj=ch ēj *q.v.*

sēlkhari *f.* 'soap stone' || Skt.  
śaila+? — § 128.

sēllā *m.* 'spear' || Skt. śalya (?)  
— § 29

sēm *f.* 'flat bean' || Skt. śimbā:  
śaimbya, also śimbā — § 34, 155

1. sēṭh *m.* 'banker' || *cf.* sēḍh, ||  
M. sēṭ || Skt. śrēṣṭhin-

— § 166 **Bl.**

2. sēṭh *m.* 'expressed sugar-  
cane' || M. sēṭ || Skt. śiṣṭa-

— § 34 **Bl.**

1. sī *past tense* 'was, were' ||  
Lah. hā etc. || Skt. āsīt ?-

— § 145

2. sī *f.* 'furrow, ploughing' ||  
Skt. śītā- — § 103

sī *f.* 'boundary' || Skt. śīmān-  
— 103, 119

siddhā *adj. m.* 'straight, honest'  
Skt. siddha- — § 152

sīdhrā *adj. m.* 'simple' used in  
phrase sīdhrā pudhrā || Skt.  
sīdhrā- — § 162

sījghanā *v. t.* 'to have a settle-  
ment' || M. sijne || Skt. sīdhyati  
— § 161 (2) **Bl.**

sikkh *f.* 'advice' || Skt. śikṣā  
— § 15, 167

sīb *adj.* 'cool' in sīl subhau || M.  
śilā 'cold' || Skt. śītala- — § 103

also sīllha 'damp' — § 128 **Bl.**  
sing *m.* 'horn' || M. *id.* sing || Skt.

śṛṅga- — § 97, 155 **Bl.**  
singh *m.* 'used in personal

names' || Skt. śiṃhā-ts — § 175  
sīnjanā *v. t.* 'to water' || M.

siṃcṇē || Skt. siñcāti  
— § 19, 155 **Bl.**

sīrhī (H) *f.* 'ladder' || Skt.  
śrēḍhi- — § 78

sītṭanā *v. t.* 'to throw' || WP.  
satt-, suṭṭ- || M. sīt || Skt. || sṛṣṭa-  
or śiṣṭa- — § 97, 136

siūnā *m.* 'gold' || also seōna ||  
M. sonē || Skt. suvārṇa-, svairṇa-

\*sivairṇa- — § 37, 163 **Bl.**

*sōhnā adj. m.* 'beautiful' || Skt.  
*śobhana-* — § 138  
*sōlā adj.* 'sixteen' || M. *sōla* || Skt.  
*śōḍaśan-* — § 144 Bl.  
*srāuhnā v.t.* 'to praise' || Skt.  
*ślāghatē-* § 138, 172  
*srakk (WP.) m.* 'bark'=EP. *sakk*  
*q.v.*  
*srāp m.* 'curse' || Skt. *śīpa-ts.*  
— 176  
*sūbār m.* 'monday' || Skt.  
*sōmvāra-* — § 103  
*subb m.* 'swab to clear utensils'  
M. *sumb* || Skt. *śulba-*  
— § 164 Bl.  
*sūh f.* 'news' || Skt.\* *śodhi-cf.*  
*bōdhi-* — § 78.  
*sūhā adj. m.* 'red' || Skt. *śōbha-*  
— § 78  
*suhāg m.* 'union with a husband'  
Skt. *saubhāgya-* — § 161  
*suhāppan (WP.) m.* 'beauty'  
Skt.\* *subhatvana (?)* — § 165  
*suhāunā v.t.* 'to be pleasant' || Skt.  
*\*sukhāpayati* — § 138  
*sūhnī f.* 'broom' || Skt. *śōdhanī-*  
— § 88  
*sūi f.* 'needle' || M. *sui* || Skt. *sūci*  
— § 15, 133 Bl.  
*sūjjhanā v.t.* 'to occur to mind'  
Skt. *sūdhyaṭē* — § 161 (2)  
*sūkkā adj. m.* 'dry' *sūkkhā m.*  
'a particular plant' || M.  
*suk(h)ā* || Skt. *śūska-*  
— § 166 Bl.  
*sūlagnā v.t.* 'to be kindled' || G.

*saḷanvū* || Skt. *sulagna-* — § 187  
*sūnanā v.t.* 'to hear' || Skt.  
*śṛṇōti* — § 98, 140  
*sunḍh f.* 'dry ginger' || M. *sūth*  
Skt. *śunthi-* — 155 Bl.  
*suneār m.* 'goldsmith' || Skt.  
*suvarṇakāra-* — § 101  
*sūngal m.* 'chain' || M. *sākaḷ*  
Skt. *śṛṅkhalā-*  
— § 96, 98, 136 Bl.  
*suṅgaṇnā v.* 'to contract' || Skt.  
*\*saṃkuṭati-* — § 109  
*sūṅghānā v.t.* 'to smell' || M.  
*sumgñē* || Skt.\* *śṛṅkhati-*  
— § 33, 98, 115 Bl.  
*sūnhāpp (WP.)=suhāppan q.v.*  
— § 165  
*sūnnā adj. m.* 'empty' || WP.  
*sunjā* || M. *sunā* || Skt. *śunya-*  
— § 24, 161 (4) Bl.  
*sūr m.* 'hog' || Skt. *sūkarā-*  
— § 103, 138  
*sūrāg f.* 'underground passage'  
|| M. *suramg* || Skt. *suruṅgā*  
— § 64, 112, 187 Bl.  
*sūtnā v.t.* 'to draw as wire' ||  
Skt. *sūtrayati-* — § 110  
*sūt m.* 'thread' || M. *id.* || Skt.  
*sūtra-* — § 7, 19, 162 Bl.  
*suttā past part.* 'slept, asleep' ||  
Skt. *suptā-*  
— § 19, 97, 144, 153  
*tācchānā v.t.* 'to hew' || M.  
*tāsñē* || Skt. *tākṣati* — 167 Bl.

ṭaḍḍānā *v.t.* 'to open wide' || Skt.  
atrdati — § 171

ṭāhnā *v.t.* 'to drive away' || WP  
trāhṇā || M. tarās || Skt.  
trāsayati — § 162 Bl.

ṭākā *m.* 'copper coin' || Skt. taṅka-  
— § 137

takhān *m.* 'carpenter' || Skt.  
tākṣan- — § 57, 167

tākkānā *v.t.* 'to estimate' || Skt.  
tarkayati- — § 137, 163

tākkalā *m.* 'spindle' || WP.  
trakkaṇṇā || Skt. tarku-  
— § 64, 163

tākkaṇṇī *f.* 'balance' || WP.  
trakkaṇṇī || Skt. tarka-(?)  
— § 163

ṭalnā *v.i.* 'to go away' || M.  
ṭalṇē || Skt. ṭalati- — § 137 Bl.

tāmbā *m.* 'copper' || M. tābē ||  
WP. trāmā || Skt. tāmrā-  
— § 162, 175

tānānā *v.t.* 'to stretch' || M.  
tāṇṇ || Skt. tānayati-  
— § 140 Bl.

tand *m. f.* 'gur, thread' || M.  
tāṇṭ || Skt. tāntu-  
— § 137, 155 Bl.

ṭaṅg *f.* 'leg' || Skt. ṭaṅkā — § 137  
ṭāpnā *v.i.* 'to be heated' || Skt.  
tapyatē — § 107, 161

ṭāppānā *v.i.* 'to jump' || Poth.  
trappāṇā || Skt. \*tarpati:  
ṭṛpyati — § 163

tāppaṇ *m.* 'mat' || WP. trappaṇ  
Skt. tālpa-: \* tarpa-  
— § 163, 164

tárnā *v.i.* 'to cross' || M. tarṇē  
Skt. tarati- — § 108 Bl.  
tārakh (WP) *m.* 'hyena' || M.  
taras || Skt. tarakṣa-  
— § 187 Bl.

ṭaṭīhrā *m.* 'sandpiper' || Skt.  
ṭṭībha-? — § 137

tāttā *adj. m.* 'hot' || Skt. tapta-  
— § 137, 97, 153

ṭāṭṭī *f.* 'screen' || WP. traṭṭī || M.  
tāṭ, origin not known.  
— § 171 Bl.

tt(an) *suff.* used in forming  
abstract nouns = pp(an) *q.v.*  
— § 165

tau *m.* 'heat' || WP. tā || Skt. tāpa-  
— § 103, 137

ṭeḍḍhā *adj. m.* 'crooked, slanting'  
WP. trēḍhā, || H. ṭēḥhā, origin  
not certain — § 171

teḥḥēā *adj. m.* 'thirsty' || Skt.:  
\*ṭṛṣāyita- — § 60

tēl *m.* 'oil' || Skt. tailā-: \*tailya-  
— § 129

thābbā *m.* 'bundle' || M. thavā  
Skt. stabaka- — § 177 Bl.

thāh *m. f.* 'bottom, depth' || M.  
thā || Skt. sthāgha-? — § 166 Bl.

thāli *f.* 'plate' || M. thālā || Skt.  
sīhālī- — § 166 Bl.

- thammh *m.* 'column' || Skt.  
 stambha- ..... § 155, 166  
 than *m.* 'teat, udder' || M. thanā  
 Skt. stāna- ..... § 166 **Bl.**  
 thānī *adv.* 'through' || Skt. sthāna-  
 ..... § 166  
 thāndhā *adj. m.* 'cold' || M.  
 thamdā || Skt. stabdha-  
 ..... § 171 **Bl.**  
 thaṭhērā *m.* 'brazier' || Skt. tvāṣṭr-  
 ..... § 171  
 thaū *f.* 'place, room' || WP. thā  
 Skt. sthāman-  
 ..... § 103, 112, 119, 140  
 thāukar *m.* 'lord' || H. thākur  
 Skt. thakkurā- ..... § 137  
 thēli *f.* 'palm' || Skt. hastatala-  
 ..... § 103  
 thērā *m.* 'aged person' || M.  
 thēr || Skt. sthāvira- ..... § 101 **Bl.**  
 thōhlū *m.* 'fat man' || also  
 thūllā || Mul. thōhl || M. thulī,  
 thulī, thōr || Skt. sthūlā, sthauilya-  
 ..... § 38 **Bl.**  
 thōrā *adj. m.* 'little' || M. thoḍā  
 Skt. stokā- ..... § 166 **Bl.**  
 tiā *adj. m.* 'third' || also tījā  
 Skt. tṛtiya- ..... § 97, 142, 170 ii  
 1. tih *f.* 'thirst' || cf. M. tahān,  
 tānh (tṛṣṇā) || Skt. tṛṣṇā-  
 ..... 77, 97, 145 **Bl.**  
 2. tih *adj.* 'thirty' || M. tis ||  
 Skt. trimśat- ..... § 135, 160 **Bl.**  
 tījā=tiā *q. v.*  
 tikkhā *adj. m.* 'sharp' || WP. L.  
 trikkhā || M. tikhā || Skt. tikṣṇā-  
 ..... § 23, 167 **Bl.**  
 til *m.* 'sesame seed' || Skt. tīla-  
 ..... § 137  
 tin *m.* 'blade of grass' || M. taṇ  
 Skt. tṛṇa- ..... § 137 **Bl.**  
 tinn *adj.* 'three' || M. tīn || Skt.  
 trīṇi- ..... § 7, 162 **Bl.**  
 tinnh<sup>a</sup>nā *v.t.* 'to prick' || Skt.  
 \*tṛndhati cf.  $\sqrt{trh}$ , tṛṇēdhu-  
 ..... § 167  
 tīrchā *adj. m.* 'slanting' || M.  
 tirkā || Skt. tiraścā-  
 ..... 65, 166, 181, 187 **Bl.**  
 tīttar *m.* 'partridge' || M. titar  
 Skt. tittirā- ..... § 64, 152 **Bl.**  
 tōh *m.* 'husk' || Skt. tūṣa-  
 ..... § 76, 145  
 tōlnā *v.t.* 'to weigh' || Skt.  
 tolayati ..... § 108  
 tōrnā *v.t.* 'to break' || Skt.  
 trōṭayati ..... § 108, 162, 171  
 trai (WP). *adj.* 'three' || Skt.  
 trāyaḥ ..... § 105  
 trēl (WP). *f.* 'dew' || EP. tel  
 origin not known. ..... § 176  
 túhlā *m.* 'buoy with lamps' || Skt.  
 tulā- (?) ..... 128  
 tulāī *f.* 'quilt' || Skt. tūla ..... § 59  
 túmmanā *v.t.* 'to clean cotton,  
 wool' || Skt. trumpati  
 ..... § 155, 156

tūnnā *v.t.* 'to stow' || Skt.  
 tūrṇa- — § 24  
 tūrnā *v.i.* 'to walk' || Skt. turati  
 — § 137  
 tūsī *pron.* 'you' || also tūsā  
 Skt.\* tuṣmē *cf.* asmē  
 — § 50, 167  
 tūssā *v.i.* 'to appear' (of  
 small-pox) || Skt. tuṣyati  
 — § 161 (8)  
 tūtṭā *v.i.* 'to break' || M.  
 tuṭṭhē || Skt. truṭyati  
 — § 108, 161, 171 Bl.  
 tūtṭhanā *v.i.* 'to be kind' || Skt.  
 tuṣṭa- — § 171  
 ūbbhā (WP.) *adj.* 'erect, upward'  
 || M. ubhā, udhav || Skt. ūrdhvā-  
 — § 24, 165 Bl.  
 ūbbharṇā *v.i.* 'to project, swell'  
 Skt. udbharati — § 109, 153  
 ūccarnā *v.t.* 'to speak' || Skt.  
 uccarati — § 152  
 ūccaṇa *v.i.* 'to be separated as  
 skin from flesh' || M. ucaṭṭhē  
 Skt. uccaṭati — § 152 Bl.  
 ucēṇā *trans.* 'points to'  
 √uceṣṭ-  
 ūḍnā *v.i.* to fly=ūrṇā *q.v.*  
 ūddhaṇṇā *v.i.* 'to be unstitched'  
 Skt. ? — § 109  
 ugāh *m.* 'witness' || Pers. gawāh-  
 — § 135  
 ūgganā *v.i.* 'to grow' || also  
 ūg(g)amṇā || Skt. udgata-  
 udgamyate — § 153, 161 (5)

ūggarnā *v.t.* 'to wield' || Skt.  
 udgurati — § 64  
 ūgghā *adj. m.* 'famous' || Skt.  
 udgha-? — § 153  
 ūgghaṇṇā *v.i.* 'to become clear'  
 Skt. udghaṭatā — § 153  
 ūkkarnā *v.t.* 'to engrave' || Skt.  
 utkirati — § 64, 109, 153  
 ūkkhal *m.* 'mortar' || M. ukhaḷ  
 Skt. ulūkhala-, \*utkhala-  
 — § 153 Bl.  
 ūkkhaṇṇā *v.i.* 'to come off' || Skt.  
 \*utkhaṭati, \*utkhiṭati  
 — § 109, 153  
 ulāmbhā *m.* 'complaint' ||  
 ulāmmhā || Skt. upālambha- ?  
 — § 155  
 ūllarna *v.i.* 'to lean out', origin  
 not known. — § 109  
 ūnā *adj. m.* 'deficient' || M.  
 ūṇā || Skt. ūnā— § 15, 140 Bl  
 ūncā *adj. m.* 'high' || WP. uccā  
 || M. upcā || Skt. ucca-  
 — § 25, 113, 152 Bl.  
 ūṅgal *f.* 'finger' || Skt. aṅgali-  
 — § 28, 64, 155  
 ūṅgarnā *v.i.* 'to sprout' || Skt.  
 aṅkura- — § 28  
 ūṅghā *v.i.* 'to nod' || Skt.  
 uṅkhati — § 155  
 unḷālā (WP.)=hunālā *q. v.*  
 ūṅjal *m.* 'double handful' || M.  
 oṃjal || Skt. aṅjali-, udaṅjali-  
 — § 23 Bl.

unn <i>f.</i> 'wool'    Skt. <i>úrṇā</i>	ūṭh <i>m.</i> 'camel'    WP. <i>ūtṭh</i>    Skt.
— § 24, 163	ūṣṭra- — § 25, 166
úpajñā <i>v.i.</i> 'to grow'    M.	ūtarna <i>v.i.</i> 'to come down'    M.
úpajñē    Skt. <i>utpadyati</i>	uttarṇe    Skt. <i>uttarati</i>
— § 153, 161 (2) <b>Bl.</b>	— § 109, 152 <b>Bl.</b>
úppar <i>prep. adv.</i> 'upon'    M.	váss <sup>a</sup> ñā (WP.) <i>v.i.</i> 'to rain'    Skt.
var    Skt. <i>upári</i> — § 49, 177 <b>Bl.</b>	varṣati — § 163
úpparñā (WP.) <i>appaṇā q. v.</i>	vīlamñā (WP.) 'to stop'    Skt.
— § 36, 153	vīlambate — § 187
úpphan <sup>a</sup> ñā <i>v.i.</i> 'to swell'    M.	vīrto (S.) 'tired'    Skt. <i>virikta-</i>
uphanñē    Skt.* <i>utphaṇati</i>	— § 187
— § 153 <b>Bl.</b>	vircaṇu (S) <i>v.i.</i> 'to be tired'
úrñā <i>v.i.</i> 'to fly'    M. <i>uḍṇē</i>    Skt.	Skt. <i>viricyate</i> — § 187
uḍḍayate — § 152 <b>Bl.</b>	yā <i>conj.</i> 'or'    also <i>jā q. v.</i>
ússarñā <i>v.i.</i> 'to be built'    Skt.	Pers. <i>yā</i> — § 141
utsarati — § 109, 167	yār <i>m. f.</i> 'friend'    also <i>jār q. v.</i>
utáhā <i>adv.</i> 'upwards'    M. <i>ūt</i>	Pers. <i>yār-</i> — § 141
Skt. <i>ud+</i> ? — § 54 <b>Bl.</b>	

---

## INDEX OF SANSKRIT WORDS.

ámśa-	hass, hassī, hāśli.	apūpā-	pūrā (?)
ákṣa+pāṭa	(a)khāṭā.	apsarās-, apsarā	acch <sup>a</sup> rā.
akṣāra-	akkhar.	amāvāsya-	maus.
ákṣi-	akkh.	amṛta-	amī.
ágni-	agg.	ám̐ba-, ambā	ammā.
agniṣṭhá-	gītthī.	ambara-	amar, ambar.
ágra-	aggā.	amra==āmra-	amb.
*agrakē	aggē.	amlīkā	imlī, imblī.
aṅká-	aṅg.	áranya-	arnā.
aṅkūra-	āgūr.	árisṭa- (unhurt)	rītthā.
aṅkuśá-	aṅgas ts.	arká- (sun)	akk.
aṅgāra-	āgeār.	argha-	Mul. aggh.
aṅgúli-	uṅgal, uṅg <sup>a</sup> li.	ardhá-	addh[ā].
aṅgúṣṭha-	gūtthā.	-tṛtiya-	ḍhāī.
āja+pālin-	WP. ayālī.	-pañcama-	dhauncā (loan from H.)
ajānat-	WP. ayāṇā.	-pūra-	adhūrā.
añjana-	anjan.	-māna-	dhaun.
añjalī-	unjal.	arma- (śuśratra-)	amb <sup>a</sup> nā.
aṭṭa-	aṭārī, aṭāli.	alakta-	altā.
adyá-	ajj.	alagna-	alagg.
adhunā.	hun.	avaśyā-	ōs.
ántara-	andar (Persian ?)	avēlā-	abēr.
andhá-	annhā.	aśītī-	assī.
*andhakara-	nhēr[ā]	ásru-	injh(ū).
ánna-	am.	aśvīna-	assū.
annādyā-	anāj.	aṣṭáu-	aṭṭh.
anyākāra-	neārā.	ásta-	āthnā, ātthamnā.
ápatya-	bacc.	-m ayana-	atthan.
ápara-	hōr.	ásthi-	haḍḍ (?)
apútra-	aut.	asmē-	asī, asē.



ākhyātī	ākhnā, ākkh <sup>a</sup> nā.	udgamyate	uggamnā.
ākhyāna-	WP. akhā[u]n.	udgha-	ugghā 'famous'.
ājñā	ān.	udghatātē	ugghaṇnā.
āṇḍā-	āṇḍā.	udgurati	uggarnā.
ātmān-	āp, āpnā.	udbharati	ubbharnā.
ānayati	WP. ān <sup>a</sup> nā.	udvartana-	baṭṇā, H. ūbṭaṇ.
āntrā-	āḍ.	upāri-	uppar.
āman-	āu, WP. ā.	upaskara-	baḁkhar.
āmalaka-	aulā.	upālambha-?	ulāmbhā.
āmra- (=amra-) amb.		ulūka-	ullū.
ārdrā-	āddā.	ulūkhala-	ukkhāl.
*ārdla-	allā.	uṣṭra-	ūṭh, utṭh.
ārdhika-	āḍḍhi.	uṣṇakāla-	hunālā.
ālasya-	ālas.	uṣma-	hussar, huṭṭ, hummi.
āsā-	ās (loan from H.)	uhya-	(Pkt. vojḁḁha-) vujḁḁha-bōḁḁh.
āśvinā-	assū (?) H. āsauj.	ūnā-	ūnā.
āśāḍha-	hārḁh.	ūrdhvā-	ubbhā.
āha-	*√āh WP. āhṇā.	ṛkṣa-	ricch.
ikṣú-	ikkh.	ṛdhyati	riḁḁḁhā.
indhana-	imhan.	ēka-	ikk.
*iṣṭā. iṣṭakā	itt.	ēkasthā-	kaṭṭhā.
īsvará-	issar.	ēkākin-	kallā.
iṣā-	WP. hīh.	ēkādaśa-	gyārā, gēārā.
uñkhati	uñgh <sup>a</sup> nā.	aikya-	ēkkā.
ucca-	ūncā, uccā.	ōḁra-	ōḁ.
uñchati	hūḁḁhnā.	ōṣṭha-	H. hōṭ.
uḁḁdayatē	uḁnā, urnā.	auṣṭra-	WP. ōṭṭhā.
utkirati	ukkarnā.	kāṁsā	WP. kāihā
uttarati	uttarnā.	kākṣa-	kakkh.
*utthāti	(Pkt. utṭhāi) utṭh <sup>a</sup> nā.	kākṣā-	kacch.
utpadyatē	upajñā.	kañkana-	kaṅgan.
utphaṇati	upphan <sup>a</sup> na.	kañkata-	kañghā.
utsarati	ussarnā.	kacchapa-	kacchū.
udgata-	ugganā.	kajjala-	kajjal.

kañcu-	kanj, kunj. 'slough.'	kalā-	kal.
kaṭaka-	kaṛā.	kalāpa-	kalāvā.
kaṭaha-	kaṛāh [ā].	kalpayati	WP. kapp <sup>a</sup> nā.
kāṭuka-	kaurā.	kalya-	kallh.
kāṇṭaka-	kandā.	kāṃsya-	kāssi.
kaṇṭhā-	kandhā.	kāka-	kāu.
kāti-	kai.	kācā-	[*kacca-] kanc
kathayati	kaihnā.		WP. kacc.
kanthā	kandh.	kāṇā-	kānā.
kadalī	kellā.	kāṇḍa-	kānnā.
kanduka-	khuddō.	katara-	kair.
kannyā	FP. kanneā, WP.	-kāra-	suff.—ār.
	kanj.	kārttika-	kattā, -ē kattak.
kāparda-	kauḍḍī.	kārmaṇa-	kāman.
kaphala-	kāhlā.	kāryā-	kāj.
kaphōṇi-	kūhnī.	kālā-	kāl.
kāmala-	kaul.	kāla-	kālā.
kampatṛ	kamm <sup>a</sup> nā.	kāśa-	kāhī.
-kara-	suff.—ār[ā].	kāṣṭha-	kāṭh.
karaṇka-	kārāg.	kāsā	[*kassa Pkt.
kāratī	karnā.		-kaṃsa].
karabha-	WP. karhā.	kāhala-	khaṇgh.
kārīṣa-	karīh.	kirāṇa-	kāhlā.
kārkaṭikā-	kakkarī.	kīṭa-	kiran.
karkara-	kakkar.	kīla-	kirā.
kārṇa-	kann.	kukkuṭā-	kīllā.
kārtati	katt <sup>a</sup> nā.	kukṣī-	kukkar.
	katt <sup>a</sup> nā.	kuṇkuma-	kukkh.
karpaṭa	kapp <sup>a</sup> rā.	kuṇeikā-	kungū.
karpara-	khappar.	kuṭumba-	kunjī.
karpāsa-	kapāh.	kuṭṭayati	kuṇam.
karbara-	kabrā.	kūṇṭha-	kuṭṭ <sup>a</sup> nā.
kārma-	kamm.	kuṇḍa-	khunḍhā.
karṣati	kasnā.	kuddāla-	kundā, kuṇālī.
	khaṣṣ <sup>a</sup> nā.	kuputra-	kudāl.
			kaputta.

kustri-	khutthi.	krōḍā	kōl.
*kubra-	kubbā.	kvathate	kaṛhnā.
cf. kubhrā.		kvātha-	kāṛhā.
kumārā-	kaur, kamārā.	kṣāra-	khār, chār.
kumbhakāra-	kamheār.	kṣīrā-	khīr.
kūla-	kul.	kṣudra-	(*ksudla)
kulattha-	kulthi.		khullā.
kulyā-	kühl.	kṣudhā	khōh.
kūṣṭha-	kuṭṭh (plant).	kṣurā-	churā.
kuṣṭha-	kōṛh.	kṣurapra-	khurpā.
kuṣṇāti	khuss <sup>a</sup> nā.	ksētra-	khēt.
kūṭā-	WP. kūṛ.	khaṭvā	khaṭṭ.
kūpa-	khūh, kūā.	khaḍga-	khaggā.
kūrcā-	kucc.	khaṇḍa-	khannā.
kūrdati	kūdd <sup>a</sup> nā.		khaṇḍ.
kūrmā-	WP. kummā.	khadirā-	khair.
kṛtā-	kittā.	kharijū	khāj.
kṛttikā-	khitti.		khujli.
kēkara-	kairā.	kharijūra-	khajūr.
kētaka-	keṭṛā.	kharva-	khabbā.
kēdāra-	keārā.	khalla-	khall.
kēśarin-	kēh <sup>er</sup>	khātā-	khāi.
	kēhri	khāḍati	khānā.
	kēhrā.	khādya-	khajjā.
	kēssū.	khārī-	khārī-
kaiṃśuka-	kōṛi, krōṛ.	khīṅga-(Hemacandra).	khīṅga.
kōṭi-	kūlā.		khīceā
kōmala-	kōr.	khiceā	khicēi.
kōra-	kōṭṭhā.	gaṇḍa-	gaṇḍā.
kōṣṭha-	kōssā.		gannī.
*kōṣma-	kōkh (W P.)	gaṇḍaka-	gaīḍā.
kaukṣa-	kōṛmā.		gannā, gāḍerī.
kauṭumba-	khēhnā.	gaṇḍūpad-	gāḍōā.
krīdati	kunj.	*gandhilla-	gāḍhlā.
krūncā-	kōh.	gamayati	gamaunā.
krōśa-			

gārgara- ]	gāggar.	grāha-	gahā, gehā.
gargarī ]		grāhana-	graihn <i>ts.</i>
garjati	gajj <sup>a</sup> nā.	grāma-	grāu, grā.
garjara-	gājjar.	grāsa-	grāh, grās.
gardabhā-	gadhā.	ghaṭa-	gharā
gārbha-	gabbhā.	+manca-	gharaunjā.
gala-	gal, gali.	ghaṭayati	gharna.
gāḍha-	gārḥā.	ghaṭi-	gharī.
gāyati	gaunā.	ghaṭṭayati	ghaṭṭ <sup>a</sup> nā.
gāli-	gāl.	ghaṇṭa-	ghand [i].
gūggulu-	guggal.	*ghara-	ghar.
guccha-	gucchā.	gharna-	ghassā.
gudā+randhra-	gōhran.	ghāta-	ghau.
gumpha-	gummhā.	*ghātilla-	ghail.
gurjarā-	gujj <sup>a</sup> r.	ghāsā-	ghau, ghā[h].
gūlgulu-	guggal.	ghuṇa-	ghun.
gūlma-	gummā.	ghṛṇā	ghin.
guhya-	gujjhā.	gl rā-	gheō.
gūdhā-	gūrḥā.	+pūra-	gheōr.
gūrda-	guddā.	ghōṭaka-	ghōrā.
grṇāti	gin <sup>a</sup> nā.	cakrā-	cakk [i].
grdhyati	gijjh <sup>a</sup> nā.	cakravāka-	cakvā.
grdhra-	giddh.	caṅga-	caṅgā.
*grṣma-	gūmmh.	cañcu-	cunj.
grhā-	see*ghara.	ṭaṭaka-	cirā.
gō-	gā.	catati	caṛhnā.
gōtrā-	gōt.	catur-	cau-, cu-, ca-
gōdlā.	gōh.	caturthā-	cauthā.
gopālā-	guāllā.	caturthi-	cauth.
gōpura-	gōerā.	cāturdaśa-	caudā.
gaurā-	gōrā.	cāturviṃśati-	caubī.
grathnāti	gaṭṭh <sup>a</sup> nā.	catuṣka-	cāuk.
granthati	gandh <sup>a</sup> nā.	catuṣpañcāsat-	curanjā.
granthi-	gaṭṭh, gandh.	cātuṣpāda-	cupāeā.
granthila-	gādhā.	cātustriṃśat-	cauntī.

catvāraḥ-	cār.	chāndaḥ-	chann.
catvāriṃśat-	cālt.	chala-	chal, chalnā.
candana-	cannan.	chavi-	chail.
candrá-	cand, can-.	chādana-	chaunī, chaunā.
camatkāra-	camkār.	chāya-	chāu.
camara-	caur[i].	chikkā	chikk.
campaka-	cambā+kalikā-	chidyatē	chijj <sup>a</sup> nā.
	camelī.	chidrā-	chiddā.
cārman-	camn.	chutyate	chutt <sup>a</sup> nā.
+kāra-	cameār.	chēdana-	chainī.
carvayati	cabb <sup>a</sup> nā.	chōṭayati	H. WP.
*calyati	call <sup>a</sup> nā.		chōṛnā.
cālanī	chālnī.	jānghā	jaṅgh.
cittā-	citt.	jāna-	janā.
citrā-	cittā, cittā.	jānayati	jan <sup>a</sup> nā.
citrayati	citt <sup>a</sup> nā.	janma-	jamm.
cirā-	cir.	jāuya-	jann.
cirbhata-	cibbhar	jambu-	jammū.
cīra-	cīrā.		jāmmān.
cukra-	cukkā.	jālā-	jal 'water'.
cunṭati	cunḍanā.	jāgrat-	jāgnā.
culla-	cullhā.	jāḍya-	jāḍḍā.
cūṣati	cūs <sup>a</sup> nā.? cungh <sup>a</sup> nā.	jātā-	jāeā.
cūṇa-	cūnnā.	jānāti	jān <sup>a</sup> nā.
cūḍa-	cūrā.	jāmāṭr-	jamāi.
caitra-	cēt.	jāra-	jār.
cōkṣa-	cokkhā.	jihvā	jībh.
cōrā-	cōr.	jīvā-	jī.
cyutā-	cūnā.	jivana-	jīun.
chagalā	chellā.	jūṣṭa-	jutṭhā.
*chaṭati	charnā.		jhūṭh.
*chattati	chatt <sup>a</sup> nā.	jyēṣṭha-	jēṭṭhā.
*chanṭati	chandana. cf. H.G.	jyaīṣṭha-	jēṭh.
	cl. āṭ	jvālati	jalnā.
*chatti-	chatt.	ṭaṅka-	ṭakā.

ṭaṅkā	ṭaṅg.	triṃṣat-	ṭiḥ.
ṭiṭṭibha-	ṭaṭṭīhrā.	trīṇi-	tinn.
ṭvalate	ṭalnā.	truṭyati	ṭuṭṭ <sup>a</sup> nā.
ḍamarū	ḍaurū.	trumpati	tummanā.
ḍāknī	ḍain.	trōṭayati	torṇā.
ḍhaukatē	ḍhōnā.	tvāṣṭṛ-	ṭhaṭṭhōrā.
tākṣati	tacch <sup>a</sup> nā.	dāmṣṭrā	dāṭhā <i>q.v.</i>
tākṣan-	takhān.	dākṣiṇa-	dakkhan.
tāntu-	tand.	dagdhā-	daddh <sup>a</sup> nā.
taptā-	tattā.	daṇḍā-	ḍaṇḍā.
tarakṣa-	tarakh.	dadru-	dadd.
taratī	tarnā.	dādhi-	dahī.
tarkayati	takk <sup>a</sup> nā.	+bhāṇḍa-	ḍahīṇḍi.
tarku-	takk <sup>a</sup> lā.	dānta-	dand.
tardati	ṭaḍḍ <sup>a</sup> nā.	dardura-	ḍaḍḍū.
*tarpati	ṭappanā.	darbha-	ḍabbh.
tālpa-	tappaṛ.	darśayati	dass <sup>a</sup> nā
tānayati	tān <sup>a</sup> nā.	dāśa-	ten.
tāmrā-	tāmbā.	dāṭhā-	jāṭh, dāṛhi.
tittirā-	tittar.	dātra-	dāṭṭi.
tiraścā-	tirehā.	dāmanī-	daun.
tīla-	til.	dāya-	dāj.
tīkṣṇa-	tikkhā.	dārdhya-	ḍāḍḍhā.
turati	turnā.	divasa-	dehārā.
*tula (tulā)	tulhā.	dīpā-	dīvā.
túṣa-	toh.	ḍugdhā-	ḍuddh.
tuṣṭa-	ṭuṭṭh <sup>a</sup> nā.	durlabha-	dūllā.
*tuṣmē	tusī.	dūrā-	dūr.
tuṣyati	tuss <sup>a</sup> nā.	dūrvā	dubb.
tūṇa-	tunn <sup>a</sup> nā.	dr̥śyate	diss <sup>a</sup> nā.
tūla-	tulāi.	dr̥ṣṭa-	ḍiṭṭhā.
tr̥ṇa-	tin.	devara-	deor.
tr̥ṭiya-	tijjā, tīā.	dauhitra-	dohtā.
tr̥ṣā	tēh, tih.	dyūtā-	jūā.
trāsayati	tāhnā.	dramma-	damm.

drāksā	dākh.	nimantra-	neōdā.
drāghate	ḍāhnā.	nimnā+apa+	
dvātrimśat-	battī.	dhyāna?	nimmōjhāpā.
dvādaśa-	bārā.	nimba-	nimm.
dvāra-	bār.	nirikṣa-	nirakh.
dvitīya-	dūjjā.	nirbhāgya-	nabhāg.
dvāu-	dō.	nirmala-	nimmāl.
dhamāni-	dhaun.	nirvartatē	nibbaṇā.
dhāritrī	dhar <sup>at</sup> .	nirvahati	nibhnā.
dhavala-	dhaulā.	niścala-	nielā.
dhānyā-	dhān.	niścōtati	nacōṛnā.
dhārā	dhār.	nissanka-	nasāṅg.
dhīvara-	jhīūr.	niṣkālyate	nikkalnā.
dhūmā	dhūṣ.	niṣputra-	naputtā.
dhūli-, *dhūḍi-	dhūr.	nistarati	nittarnā.
dhvajā	jhaṇḍā.	nissarati	nissarnā.
dhvanī-	jhankār.	nīroga-	narōā.
nakulā-	naul.	nīla-	lalārī.
nakhā-	naūh.	nṛtyati	nacc <sup>a</sup> nā.
nagnā-	naṅgā.	pakvā-	pakkā.
nādī	nāī.	pakṣā-	pakkh, phaṅgh.
nanandr-	nanād.	pakṣīn-	panchī.
nānāndr-	nanān.	pāksman-	phamman,
nayati	nēnā [k].		phambh.
nāva-	nāu, 9.	paṅgu-	pīglā.
nāśyati	nass <sup>a</sup> nā.	pācyate	pacnā.
naṣṭā-	natth <sup>a</sup> nā.	pāñcan-	panj.
nās+ka-	nakk.	pañcamā-	panjamā.
nasta-	natth.	pañcaviṃśatī-	pacci.
nāḍī	nār.	pañcāśat	pāḍā.
nāpitā-	nāī.	pañjara-	pinj <sup>a</sup> rā.
nāma-	naū.	paṭṭa-	paṭṭī.
niḥkaṭa-	nērā.	paṭhati	paṭhnā.
nidrā-	nīd.	pāttra-	pattā.
		patha-	pahā.
		pathin- (pānthan)	pandh.

*padīra-	pair.	pippala-	pippal.
padma-	pabb.	pippali-	piplāmūl.
padmini	pabban.	piṣṭa-	piṭṭhī, piṭṭ <sup>a</sup> nā.
paraśu-	pharhā.	piṭha-	pīrḥā.
paraśvaḥ	parsō.	pīḍā	pīr.
parivāṣayati	parōsnā.	pītala-	pilā.
parikṣā	parakh.	puecha-	pūch.
parṇā-	pannā.	puṭa-	pur.
pardati	padd <sup>a</sup> nā.	punya-	punn.
paryaya-?	pajj, pijj.	puttala-	putlā.
paryasta-	pal <sup>a</sup> tnā.	putrā-	putt.
paryasti-	palthi.	purāṇā-	purānā.
pārsu-	passali.	puṣkara-	pōkkhar.
palāśā-	palāh.	pustaka-	pōtthā.
par(l)yaṅka-	pahlāg.	pūrṇā-	punnā.
par(l)yāṇa-	palānā.	pūrṇimā	punneō.
pallava-	pallā.	pūryate	pujjanā.
paśca-	piechā.	pūrvārdhā-	puādh.
paścārdha-	pacādh.	pūlya-	pōl.
paścima-	pacchō.	prēcchāti	puech <sup>a</sup> nā.
pātayati	paunā.	prṭhula-	pohllō.
pāda-	pāmā.	prṣṭhā-	piṭṭh, putṭhā.
pādānta-	pāid.	paundra-	pōnnā.
pādukā	paūā.	pautra-	pōttā.
pādonā-	paun.	pausa-	pōh.
pānīya-	pānī.	pauska-	see paṣkara.
pāmān-	paū.	paustaka-	see pustaka.
pārśvā-	pāssā.	prakhyānā-	pakhānā.
pāśa-	phāhā.	prathamā-	paihlā.
pīṃṣati	pīhnā.	prativāsin-	paraus(s)ī.
piechā	piech.	prapautra-	paṛōttā.
pīñjayati	pinjanā.	prabhā-	paih, pauh.
pīṇḍa-	pinn, pīṇḍā.	pralambatē	palamnā.
pīṭr-	peō.	pravahana-	pōhan.
pitta-	pittā.	prastara-	patthar.



prasvidyate	pījjanā.	bhāratī	bharnā.
prasvēda-	parseō.	bhasman-	bhass.
prahara-	paihr.	bhāgā	bhau.
prāpayati	paunā.	bhāginēya-	bhān <sup>a</sup> jā.
priyakāra-	peārā.	bhāṇjāgāra-	bhāṇjēār.
prēṅkhā	pīgh.	bhugna-	bhuggā.
proñchati	pūjhnā.	bhūmī	bhū.
phaṇā-	phan.	bhṛjjāti	bhujj <sup>a</sup> nā.
phāla-	phal.	bhēdra-	bhēd.
phālguna-	phaggan.	bhramati	bhaūnā.
phāla-	phālā.	bhramara-	bhaur.
phulla-	phull.	bhrāṣṭra	bhaṭṭh.
bandhati	bannh <sup>a</sup> nā.	bhrāṣṭr-	bhāī.
barkara-	bakk <sup>a</sup> rā.	bhrū-	bhaū.
balivārda-	bahld.	mākṣā	macchar.
bahutva-	bauht.	mākṣikā	makkhi.
bāhū-	bāh.	majjā	mijjh.
bāhya-	bājh.	mañcaka-	manjā.
bindū-	bund.	mañjīṣṭhā	majjīṭh.
	bind.	maṭha-	maṭhī.
bilvā-	bil.	maṇikāra-	maneār.
bīsa-	bhē(h).	mātsya-	macch.
bīja-	bī.	mathrā-	maṭhā.?
būdhyate	bujjh <sup>a</sup> nā,	manthāna-	madhānī.
bubhuksā	bhukkh.	māntra-	mand.
busā-	bhōh.	manda-	man-
br̥dha-	buddhā.	+akṣa-	manākkhā.
brāhmaṇa-	bāhman.	+kāra-	māḍārī.
bhaktā-	bhattā.	+dhainava	manēhmā.
bhaginī	bhain.	mandiman-	mannō.
bhagna-	bhagg <sup>a</sup> nā.	manuśyā-	munṣ.
bhaṅgā	bhaṅg.	markāṭa-	makkar.
bhajyatē	bhajj <sup>a</sup> nā.	mallati	mall <sup>a</sup> nā.
bhaṭṭa-	bhaṭṭ.	mastaka-	matthā.
bhadra-	*bhadla- bhalā.	mahārgha-	maihgā.

māhiṣī	māih.
māṃsā-	mās.
māghā-	māgh.
māṇikya-	mānak.
māṭṭ-	mā.
mādhyā-	mājh.
mārga	magg, magari.
mārgate	maṅg <sup>a</sup> nā.
mārgaśira-	magghar.
mārttika-	maṭṭī.
mālya-	māhl.
māśa-	māh.
māsānta	masāḍ.
mitrā-	mitt.
milati	milnā.
miśrā-	missā.
miṣṭa-	miṭṭhā.
mukulayati	maulnā.
mukta- *mukna. }	mukk <sup>a</sup> nā.
mukha-	mūh.
mukhara-	mōhri.
muñjā	munj.
muṇḍayati	munṇ <sup>a</sup> nā.
mutkala-	mōklā.
mudgā-	mūṅgī.
muṣṭī-	muṭṭh.
mūsala-	mōhlā.
mustā	motthā, moth.
mūtra-	mūt.
mūrdhān-	muḍḍh.
mūlya-	mull.
mṛtā-	mōeā.
mṛttikā	miṭṭī.
mṛṣṭa-	maṭṭhā.

mekhalā	miṭṭnā.
mēgha-	hamēl.?
mēdas-	mīh.
mauktika-	majjā, q. v.
mrakṣaṇa-	mōtti.
yajñōpavīta-	makkhan.
yāti-	janeau.
yadā-	jai.
yādi-	jā.
yantrā	jē.
yābhati	jandā.
yabdhā-	jaihnā.
yāva-	jaddhā.
*yavākarā-	jaū.
yaṣṭī-	juār.
yasya-	*laṭṭha, q. v.
yāti	jīh.
yugā+halā-	jānā.
yugma-	jūlā.
yūkā	jug.
yōktra-	jū.
yōgya-	jōt.
yōni-	jōggā.
rakta	jūn.
rakṣā	rattā.
raṅga-	rakkh.
rājju	raṅg.
raṇḍā-	lajj.
rātna-	raun, raṇḍi.
rāsmī-	rattī?
rāsa-	rassī
rājan-	rauh.
rāji-	rāi.
rājñī	rāi.
	rānī.

rājya-	rāj.	vakṣaskāra-	ba'khārā.
rātri-	rāt.	vājra-	ba'jj.
*rindhati	rinnh <sup>a</sup> nā.	vañijja-	ban <sup>a</sup> j.
rukṣá-	rukkh, 'tree'.	vañtati	bañḍ <sup>a</sup> nā.
rucyate	ruenā.	vatsá-	bacchā.
rudhyate	rujjh <sup>a</sup> nā.	vadhū-	bahū.
*rundhati	ruunnh <sup>a</sup> nā.	vandhyā-	banjh.
ruśyati	russ <sup>a</sup> nā.	vamrī-	barmī.?
rūkṣá-	rukkhā.	várga-	bagg.
rūpya-	rúppā.	vartaka-	baṭerā.
rōdati	rōnā.	vartatē	baṭṭ <sup>a</sup> ṇa.
rōman-	rū, rōā.	vartís-	bāṭ.
raukma-	rōk.	vartman-	
*lakkuṭa-	lakkar.	vartikā-	batti.
lagyati	lagg <sup>a</sup> nā.	vardhati	baḍḍh <sup>a</sup> nā.
laghú-	lauhdḍā.	vardhatē	badhnā.
lañghate	lañgh <sup>a</sup> nā.	várdhra-	baddhī.
lajjā	lajj.	varṣa-	barhā.
*laṭṭha-	laṭṭh, lāṭṭhī.	varṣati	barhnā.
labhyate	labbh <sup>a</sup> nā.	valka-	bakk.
lamba-	lambā.	valgā	bāg.
lardayati	ladd <sup>a</sup> nā.	valgú-	baggā.
lavana-	nūn.	vallabha-	ballī.
lāgayati	launā.	valli-	bēl.
lābha-	lāhā.	vása-	bāh.
lipyate	lipp <sup>a</sup> nā.	vahaṅgikā	bāihgī.
limpāti	limb <sup>a</sup> ṇā.	vāgurā-	bair.
likṣā	likh.	vāta-	bau.
lékhā-	lih.	vādyā-	bājjā.
lōṭha-	lōrhā.	vādyate	bajjanā.
loman-	lū.	vānara-	bāndar.
lōhá-	lōhā.	vāmaua-	baunā.
vaṃśá-	banjh, bās.	vārttā-	bāt.
vakrá-	bingā.	vārdala-	baddal.
vākṣas-	bakkhī.	vāla-	bāl.

vāṣpa-	blāph.	śaṅkhā-	saṅgh (†).
viṃśatī-	bīh.	śata-	sau.
vikirati	bikkharnā.	śapatha-	saūh.
	bakhernā.	śabda-	saddā.
vicchādayati	bachaunā.	śamba-	samm.
vitasti	bitth.	śayyā	sēj, chēj.
vittā-	bit(t).	śarkarā	sakkar.
vidyūt-	bijj, bijlī.	śālka-	sakk.
vidhi-	bēhmātā.	śalya-	sall, sellā.
vinā-	bin (ā).	*śalyaka-	sāhiṅg.
vimdhāte	binnh <sup>a</sup> nā.	śasā-	sahā.
viphala-	bēhllā.	śānti-	sād.
vibhittaka	bahērā.	śāti-	sārhi.
vivāhā-	beāh.	śikyā-	chikkā.
viśvānara-	basantar?	śikṣā	sikkh
viśvāsa-	basāh.	śilā	sil.
viśa-	bēh.	śītā-	sī.
viśamyate	bisamnā.	+kāla-	seāl.
viṣṭhā	bitth.	śītala-	sillhā.
vismarati	bissarnā.	śuṇṭhi-	sunḍh.
vinā-	bīn.	śudhyate	sujjh <sup>a</sup> nā.
vīthi-	bīhī.	śulba-	subb.
vīrā-	bīr.	śuṣka-	sukkhā.
vṛtti-	butti.		sukkā.
vṛddhi-	bāḍḍhī?	śūnyā-	sunnā.
vṛṣeika-	bicchū.	śṛṅkhala-	suṅgal.
vēdha-	bēh.	śṛṅga-	siṅg.
vēṣṭa-	bēhrā.	śṛṇōti	sun <sup>a</sup> nā.
vāira-	(Pkt. vaira-)	śēkhara-	sēhrā.
	bair.	śaimbya-	sēm.
vairāgya-	barāg.	*śōdhi-	sūh.
vyāghrā-	bāgh.	śodhani	sūhni.
śaknōti		śōbhate	sohnā.
śakyatē	saknā.	śmaśāna-	masān.
śaṅkā.	saṅg.	śmāsrū	mucch.
śaṅkū-	sāg.		mass.

śyāmala-	saulā.	siṃhā-	sīh.
śrāvaṇa-	saun.	siṃcati	sinjanā.
śrēṣṭhin-	seṭh.	siddha-	siddhā.
ślāghate	srauhnā.	siddhrā-)	sidhrā.
śvāsura-	sauhrā.	sīdhyati	sijjhanā.
śvaśrū	sass.	suptā-	suttā.
śvāsa-	sāh.	suruṅgā	surāṅg.
ṣaṭ-	chē.	suvārṇa-	siṁnā.
ṣaṭka-	chikkā.	sūkarā-	sūr.
ṣaṣṭi-	saṭṭh.	sūci-	sūi.
ṣoḍaśan-	sōḷḷ.	sūtra-	sūt.
saṅkuṭati	suṅgarṇā.	sūtrayate	sūtnā.
sajja	sajjā.	sōma+vāra-	sūbār.
saṃjñā	sain.	saubhāghya-	suhāg.
sāktu-	sattū.	skandhā-	kānnhā.
sākthin-	satthal.	skambha-	khambā.
saṅkucyate	saṅguc <sup>a</sup> nā.	stānā-	than.
satkārayati	sakārnā.	stabaka-	thabbā.
sattvā-	sat.	stambha-	thammh(ā).
satyā-	sacc.	stōkā-	thōrā.
sant-	dā.	sthāvira-	ṭhērā.
sandēśa-	sanēhā.	sthāgha-	thab.
sandhyā	sanjh.	sthāna-	thānī.
sapātnī	(H.) saut.	sthāman-	thāu.
sapāda-	savā.	sthāli	thāli.
saputra-	saut.	sthūlā-	ṭhullhā.
saptān-	satt.	snāti	nhaunā.
saptati-	sattar.	snuṣā	nūh.
sambudhyati	sa <sup>a</sup> ṃjñā.	snēha-	nēh.
sambhālayati	sambhālnā.	sphuṭyate	phuṭṭ <sup>a</sup> nā.
sarpā-	sapp.	sphōṭayati	phōṭnā.
sarṣapa-	sarhō.	syālā-	sālā.
salavaṇa-	salūnā.	svāpati	saunā.
sāhatē	saihnā.	svārṇa-	suvārṇa.
sāṃśa-	sājh.	svāmin-	sāī.
sārdha-	sāḍh.		

hamsá-	hans.	+tala-	(ha)thēlī.
haṭṭa-	haṭṭ.	hastin-	hātthī.
haḍḍa-	haḍḍ.	hāṛītaki-	haraṛ.
harinā-	hiran.	hāśya-	hāssā.
haridrā-	hallhdi.	hunda-	hunḍ, hunn.
hala-	hal.	hṛdaya-	hīā.
hāsta-	hatth.		

---



**PART II.**

---

**A**

**LUDHIĀNĪ PHONETIC READER**

---

(Thesis approved for the *Laura-Soames Prize for Phonetics*  
by the *University College, London*.)



3. The following table shows the results of the survey of the  
factors influencing the decision to purchase a new car.

## PREFACE.

The Ludhiānī Phonetic Reader is very welcome. It will be welcomed especially by those who desire to study the pronunciation of this Panjābī dialect.

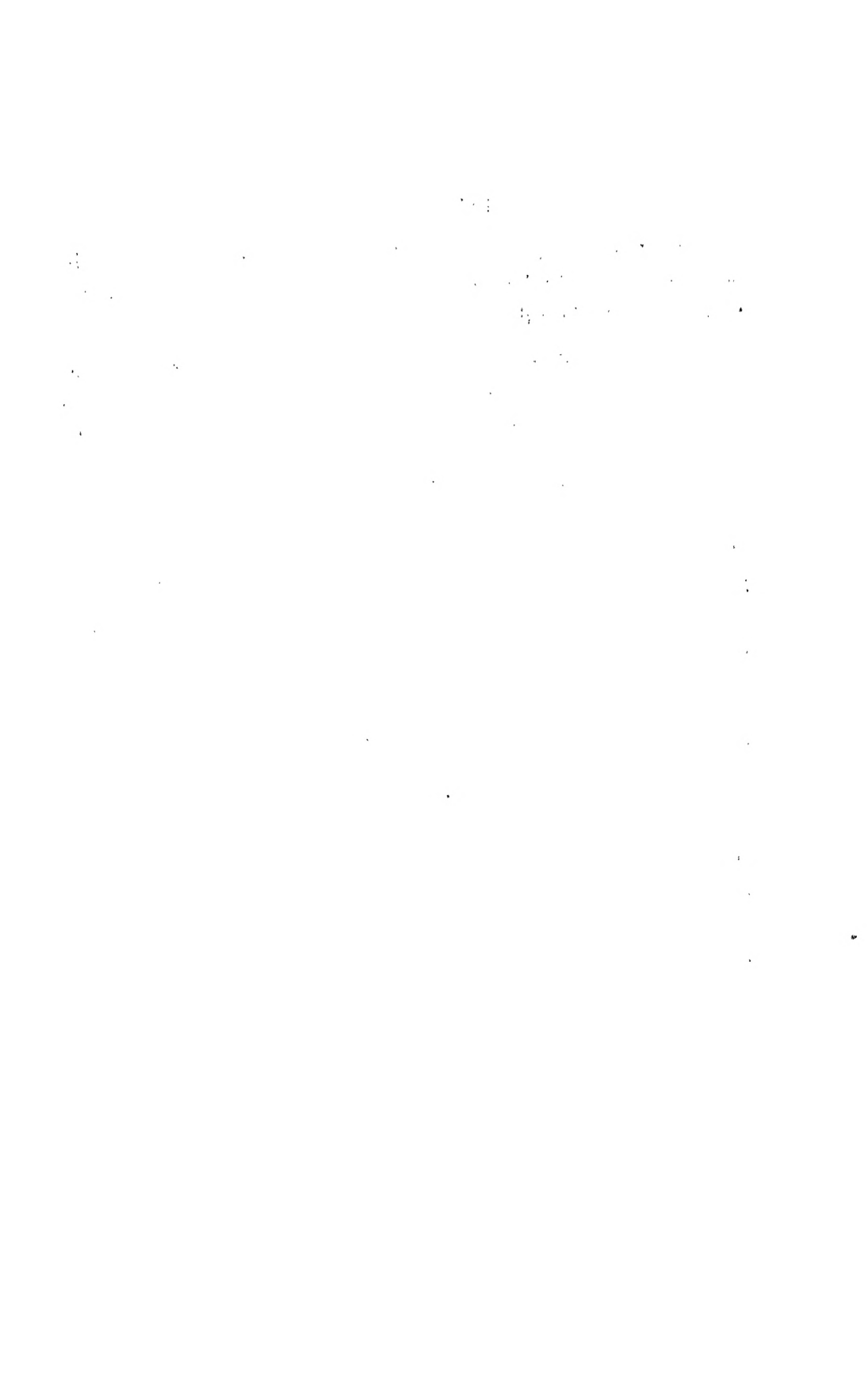
The main body of the work consists of twelve tales which are given in phonetic script with an English translation and a vocabulary of between 600 and 700 words. There is an Introduction on the sounds, describing in detail vowels, consonants, assimilation, stress, tones and intonation. Thanks to the employment of the alphabet of the International Phonetic Association, it is possible for one who has made a study of that alphabet to get a really good idea of how the language is pronounced.

The author is doubly qualified for the task he has undertaken. Firstly, all his life he has spoken the dialect which he has here described; and secondly, he has made a prolonged study of Phonetics under the lecturers of the University of London, who have assisted him in his investigations and checked his conclusions.

A comparison may profitably be made between this Reader and my own little volume "A Panjabi Phonetic Reader" (London University Press), which deals with the dialect of north-east Gujranwala, spoken 60 miles north of Lahore, while Ludhiana, the home of Lodhiānī is about 100 miles south-east of Lahore. It is possible to compare the two dialects in their vocabulary, grammar and pronunciation. Dr. Jain has (very wisely in my opinion) retold three of the stories in my book, so that in their case it is possible to compare the narrative almost word by word.

To this unpretentious, but practically useful and most interesting book I wish every success.

T. GRAHAME BAILEY,  
*Reader in Hindi and Urdu,  
University of London.*



# A

## LUDHIĀNĪ PHONETIC READER.

### INTRODUCTION.

1. This reader describes and records accurately in the International Phonetic Script one type of the pronunciation of Ludhiānī, the object being to facilitate its learning by foreigners, and to interest the Panjābī speakers in the study of Panjābī Phonetics in particular. For this purpose a number of texts have been transcribed preceded by brief description of the Ludhiānī sounds.

2. Ludhiānī is a dialect of Panjābī spoken at and near the town of Ludhiana. It appreciably differs in grammar and pronunciation from the Wazīrābād dialect described in Dr. Bailey's *Panjābī Phonetic Reader* as can be seen on comparing the texts Nos. 10-12 of this reader with the corresponding ones in Dr. Bailey's Reader.

3. The pronunciation represented here is that of the author himself analysed under the guidance of Miss Armstrong and Miss Ward, and finally checked by Prof. D. Jones. Where possible the results of this analysis were tested and amplified by kymographic tracings taken under the supervision of Mr. S. Jones. As is natural with a speech never taught in schools, but on the

contrary affected so much by education in and contact with alien languages, it was often difficult to decide as to which of the two or three different pronunciations of the same word belonged to the author's native tongue. Where decision could not be made, the alternative pronunciations have been described.

### Ludhiānī Vowels.

4. Taking the definition of a phoneme as given in the "*Pronunciation of Russian*"<sup>1</sup>, Ludhiānī has the following vowel-phonemes:—

Simple: i I e ε a ɔ o u ʌ ə

Diphthong: ea, eo, ʌi, ʌε, ʌɔ, ʌu, ʊa.

5. The nasalised forms of all the vowels and diphthongs occur in Ludhiānī.

6. As it is rather difficult to describe in words the exact way in which a vowel is formed, so that the reader may get an accurate idea of its acoustic value and formation and thus may be able to pronounce it from the given description, it is found practicable and satisfactory to compare the vowels of a given language with the cardinal ones. The latter are "a set of fixed vowel-sounds having definite tongue-positions and known acoustic qualities"<sup>2</sup>. In the accompanying diagram the thick dots represent the highest tongue-positions in the formation of the cardinal vowels, while the circles represent those of the Ludhiānī vowels.

<sup>1</sup>. By M. V. Trofimov and D. Jones (Cambridge University Press) §§ 174-75.

<sup>2</sup>. *Ib.* § 110. Also see §§ 98-111. The cardinal vowels have been recorded on gramophone discs, *e.g.*, the double-sided record, No. B804 in the catalogue of the Gramophone Co., 363, Oxford Street, London, W.

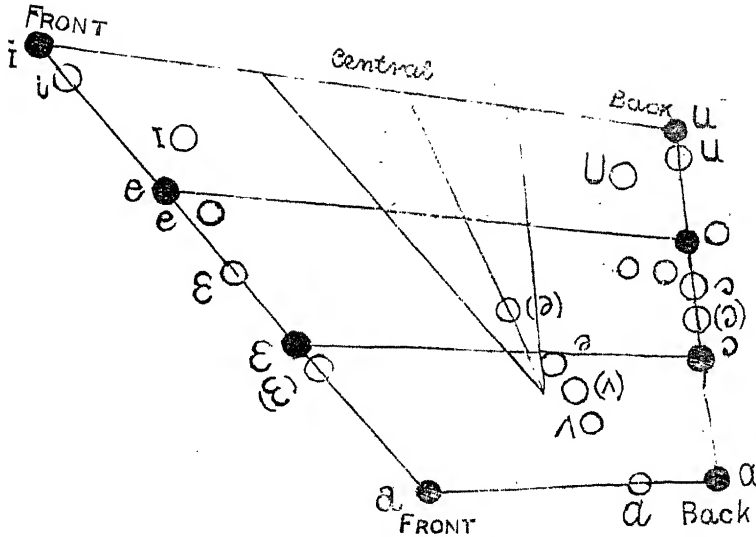


Diagram illustrating the Positions of the Principal and chief subsidiary members of the Ludhiānī vowel phonemes compared with the cardinal vowels. Symbols for subsidiary members are enclosed within brackets.

## Notes on the Ludhiānī Vowels.

7. [i] is slightly more open than the cardinal vowel No. 1, but is a little closer than the English vowel in 'heed' when the latter is not diphthongised.
8. [ɪ] is the nasalised form of the Ludhiānī [i].
9. [I] lies between the cardinal vowels Nos 1 and 2. It is closer and less retracted than the English vowel in 'sit'.
10. [ɪ̃] is the nasalised form of the Ludhiānī [ɪ].
11. [e] is a shade lower than the cardinal vowel No. 2. It must be distinguished from the English diphthong in 'day'.
12. [ẽ] is the nasalised form of the Ludhiānī [e].
13. [ɛ] lies between the cardinal vowels Nos. 2 and 3, and occurs as the final element of the diphthong [Δɛ] when medial.
14. [(ɛ)] is a subsidiary member of [ɛ]-phoneme, and occurs in the diphthong [Δɛ] when final. It is opener than the cardinal

vowel No. 3 but closer than the English vowel in 'hat'. Some speakers use this vowel alone where others use the diphthong [ʌɛ].

15. [ɛ̃] and [(ɛ̃)] are the nasalised forms of the Ludhiānī [ɛ] and [(ɛ)] respectively and are similarly used.

16. [ɑ] is nearer to cardinal vowel No. 5 than to No. 4. It is almost identical with the English vowel in 'calm'.

17. [ã] is the nasalised form of the Ludhiānī [ɑ].

18. [ɔ] lies between cardinal vowels Nos. 6 and 7, more towards No. 7 than towards No. 6. It occurs in the diphthong [ʌɔ] when not final.

19. [(ɔ)] is a subsidiary member of the [ɔ]-phoneme and occurs in the diphthong [ʌɔ] when final. It is more towards the cardinal vowel No. 6 than towards No. 7.

20. 21. [õ] and [(õ)] are the nasalised forms of the Ludhiānī [ɔ] and [(ɔ)] respectively and are similarly used.

22. [o] is a shade opener than the cardinal vowel No. 7. It must be distinguished from the English diphthong in 'pole'.

23. [õ] is the nasalised form of the Ludhiānī [o].

24. [u] lies between the cardinal vowels Nos. 7 and 8. It is a little closer than the English vowel in 'put'.

25. [ũ] is the nasalised form of the Ludhiānī [u].

26. [u] is a shade opener than the cardinal vowel No. 8. It is quite back whereas the English vowel in 'soon' is somewhat advanced.

27. [ũ] is the nasalised form of the Ludhiānī [u].

28. [ʌ] is intermediate between the English vowel in 'hut' and the cardinal vowel No. 5. It occurs in prominent syllables closed by a single or short consonant.

29. [(ʌ)] is a subsidiary member of the [ʌ]-phoneme and is somewhat closer than the principal member. It is almost identical

with the English vowel in 'hut', and occurs in stressed open syllables.

30. 31. [ɿ] and [(ɿ)] are the nasalised forms of the Ludhiānī [ʌ] and [(ʌ)] respectively and are similarly used.

32. [ə] is a little closer than [(ʌ)] and is used in stressed syllables closed by long consonants and followed by a long open or a short closed syllable as in ('pət:a) 'leaf', ('æd:ər) 'sheet'.

33. [(ə)] is a subsidiary member of the ə-phoneme and is similar to the English sound of a in 'agree'. It is used in unstressed syllables. A very short non-syllabic [ə] is generally heard after final plosive consonants especially when long.

34. 35. [ǣ] and [(ǣ)] are the nasalised forms of the Ludhiānī [ə] and [(ə)] respectively and are similarly used.

### The Ludhiānī Diphthongs.

36. Ludhiānī has a large number of diphthongs. They are distinctly rising and long when occurring in syllables closed by a short or single consonant, and as such are denoted by double length-mark (:). In other positions they are more like falling or level diphthongs especially when final. The final element of the rising diphthongs is somewhat closer than that of the falling or level ones. Sometimes the rising and falling varieties distinguish words, and in such cases also, the rising one is marked with (:) as in (pea) 'fallen' but (pea:) 'cause to drink', (lea) 'taken' but (lea:) 'bring'.

37. In a nasal diphthong it is usually the final element that is nasalised. Sometimes especially in the vicinity of a nasal consonant the whole is nasalised.

38. [ea]. Its initial and final elements are the same as the Ludhiānī [e] and [a].

---

<sup>1</sup>. See §§ 83—84.



39. [eǎ] is the nasal form of [ea].
40. [eo] - initial and final elements same as [e] and [o].
41. [eǝ] - the nasal form of [eo].
42. [Ai]. Its initial element is the same as the subsidiary member of the Ludhiānī A-phoneme. The final element is a shade opener than the Ludhiānī [i].
43. [Aī] is the nasal form of [Ai].
44. [Aε]. Its initial element is the subsidiary member of the Ludhiānī A-phoneme. The final element is [ε] or [(ε)] as described above.
45. [Aǝ] is the nasal form of [Aε].
46. [Aɔ]. Its initial element is the subsidiary member of the Ludhiānī A-phoneme and the final element [ɔ] or [(ɔ)] under conditions described above.
47. [Aǝ] is the nasal form of [Aɔ].
48. [Au]. Its first element is the subsidiary member of the Ludhiānī A-phoneme, and the final element a shade opener than the Ludhiānī [u].
49. [Aū] is the nasal form of [Au].
50. [ua]. Its initial and final elements are the same as the Ludhiānī vowels [u] and [a].
51. [uǎ] is the nasal form of [ua].

### Ludhiānī Consonants.

52. In the following chart the Ludhiānī consonants have been arranged in such a way that the vertical columns show the place of articulation, and the horizontal rows the manner of articulation.

	Bilabial.	Labio-Dental.	Dental.	Post-dental.	Alveolar.	Post-alveolar.	Palato-alveolar.	Palatal.	Velar.	Glottal.
Plosive —	p, ph, b		t, th, d			t, th, d			k, kh, g	
Affricate —							c, ch, j			
Nasal —	m		(n)		n	(n)	(n)	(ɲ)	ŋ	
Lateral —					l					
Rolled —					r					
Flapped —						ɾ				
Fricative —	(f v)	(f v)	(θ ð)	s		(ʃ)	(ʃ)	j	(x)	h

The symbols within brackets represent subsidiary members of phonemes.

**Plosives.**

53. The voiceless unaspirated plosives of Ludhiānī [p, t, t̪, k] are altogether free from aspiration, i.e. they are pronounced without any insertion of h-sound between their plosion and the following vowel. The voiceless aspirated plosives [ph, th, t̪h, kh], however, are fully aspirated, i.e. a full sound of [h] is inserted between their plosion and the following vowel. The voiced plosives [b, d, d̪, g] are more fully voiced than in English.

54. [p, ph, b] -- the place of articulation as in the English Bilabial plosives.

55. [t, th, d̪] are dental as in Italian or French. In pronouncing them the tip of the tongue rests behind the lower teeth, and the blade makes an occlusion of considerable area at the back of the upper teeth.

56. [t̪, t̪h, d̪] are commonly formed on the inside of the teeth-ridge further back than the English alveolar plosives.

57. [k, kh, g] -- the place of articulation as in English Velar plosives.

58. Plosives are either fully exploded, or are accompanied by a vocalic off-glide which, especially after long consonants, is often sufficient to be represented by [ə]. When however, an unaspirated plosive is followed by another of the same articulation, the first is not exploded, e.g. (kat̪ geə) but (l̪ag, geə); (d̪at̪ ke) but̪ (ruk̪i ke); (beɾc d̪it̪a) but̪ [beɾc, ch̪əq̪:ea]

**Affricates.**

59. In pronouncing [c, ch, ʃ] the tip of the tongue touches the lower teeth, and the front part being raised is brought into contact with the forepart of the hard palate. At the same time, a part of the tongue-blade touches the back of the teeth ridge.

**Nasals.**

60. [m] as in English.

61. [n.] The chief member of this phoneme is formed by the tip of the tongue against the central part of the teeth-ridge, a little behind the English 'n'.

The first subsidiary member is a forward variety used before dental plosives and articulated at the same place as they.

The second subsidiary member is a back variety used before post-alveolar plosives, and articulated at the same place as they.

The third subsidiary member is a palatalised variety used before [c, ch, j] and articulated at the same place as they.

Some speakers palatalise it so much that in their case it may well be represented by 'ɲ'.

62. [ŋ] as the sound of ng in English word 'King.'

#### Lateral.

63. [l] is nearly the same as the clear variety of [l] in 'black'. There is a subsidiary member used before dental plosives and articulated at the upper teeth.

#### Rolled and flapped.

64. [r] is rolled sound as in Scotch or in English singing. It consists of a single tap; at the end of a word, however, it may have more than one tap. [r] is always preceded and followed by a small vocalic sound.

65. [ɾ]. In making this sound, the tip of the tongue is curled up considerably behind the teeth-ridge from whence when released it makes a flap against the ridge. For the fricative variety used as a subsidiary member, see under **Fricatives**.

#### Fricatives.

67. [(v)] is a labio-dental sound with a very slight friction in forming which the inside of the lower lip lightly touches the upper teeth. It is often pronounced as a weak plosive [b], and is used in place of [b] between vowels when coming in an unprominent syllable.

68. [(F)] is the corresponding voiceless sound used instead of [ph] under similar conditions.

Sometimes the bilabial varieties are used especially before a consonant.

69. [(θ)] resembles English (th) in 'thin' but is weaker. It is used instead of [th] when followed by [d] which then becomes [ð].

70. [(ð)] is the corresponding voiced sound substituted for [d] after [θ].

71. [(x)] resembles Scotch (ch) in 'loch' but is articulated in a more forward place. It is used for [kh] before a consonant.

72. [(ç)] is a sound between [s] and the German consonant in 'Ich'. It is substituted for [ch] before [c] and a few other consonants.

73. [S] is nearly the same as in English.

74. [(ɣ)] formed considerably behind the teeth-ridge is substituted for [r] before [n, l] or a dental plosive.

75. [J] resembles [y] in English 'yes' but is more fricative. Initially it is often replaced by [j]. It also occurs as nasal.

76. [h] as in English. Between vowels it becomes partly or fully voiced.

#### Assimilation.

The following cases of assimilation are to be found in Ludhiānī:—

77. (1) Regressive assimilation takes place between neighbouring unaspirated plosives and affricates:

ɪk ɡɪd:əɾ > ɪk<sub>˥</sub>ɡɪd:əɾ<sup>1</sup>

peo pʊt dīḏ > peo pʊt dīḏ<sub>˥</sub>

kad tō > kad tō<sub>˥</sub>

lāb: peə > lāb<sub>˥</sub> peə.

bac ja > bac<sub>˥</sub> ja.

78. (2) An unvoiced aspirated plosive after a short vowel, if followed by an unaspirated plosive of the same articulation, becomes a kind of fricative resembling [h] followed by a short stop of the same articulation *e.g.*

---

<sup>1</sup>. The sign ˥ means partly voiced, ˦ means devoiced.

lakh ke > lahk ke  
 puc:h cuk:ea > puh- puc-?  
 gath tup: karke  
 rath tō > raht tō  
 aṭh tət:iā > aht tət:iā.

79. (3) After a long vowel, however, the unvoiced aspirated plosive becomes the corresponding fricative when followed by an unaspirated plosive<sup>1</sup>, *e.g.*

de:kh ke > de:x ke  
 de:kh da > de:xda  
 bu:th da > bu:θ ḍa (for [d] > [θ], see §70.)

80. (4) If the following plosive also is aspirated, the aspiration of the first is lost, *e.g.*

de:kh khā > derk khā  
 saḍ:ph phək:i > saḍ:p phək:i  
 sarh thora si > sarh thora si.

81. (5) An [h] is partially or fully voiced when a word beginning with it comes after a vowel, *e.g.*

ki hoēa > ki fioēa.

82. (6) A dental plosive followed by a palato-alveolar affricate undergoes regressive assimilation, *e.g.*

edalet cə > edalec cə  
 kad Janə > kaʃ Janə  
 kad cəleə si > kac cəleə si.

#### Stress.

83. There is a feature of Lūdhīānī pronunciation which closely resembles a weak kind of stress. It is, however, not a real force-accent, but a combination of length and pitch, sometimes accompanied by variations in vowel-quality. A syllable thus affected may be called pseudo-stressed, but for convenience we use the term 'stressed'.

---

<sup>1</sup> This does not hold good in the case of the post-alveolar unvoiced aspirated plosive, thus

ka:th da; ka:th tət:ea > ka:ht tət:ea.

84. The following pairs of words illustrate this feature of the language. The syllables with this pseudo-stress are marked with ordinary stress mark preceding the syllable:

'tarkā 'seasoning'	tarkā : 'get. (a dish) seasoned'.
'sutā 'attention'	su'tā : 'cause to be drawn out'.
'kə'tā 'thick clouds'	kə'tā : kət.ā : or kə't.ā : 'decrease'.
'rālā 'mixture'	rə'lā : 'cause to be mixed, mix'.
'pālā 'ladle'	pə'lā : 'cause to drink'.
'sastā 'cheap'	səs'tā : 'wait (a minute)'.
'phatkā 'dashing, jerking'	phət'kā : 'cause to be dashed'.

### Length.

85. Length is a significant attribute of Ludhiānī speech. Four degrees of length are recognisable, viz., very short, short, half-long and long, but in transcription the long sounds only are marked with [:], others are left unmarked. The following principles, however, will guide the student in determining the length of a sound in any particular word.

86. (1) [i, e, ā, o, u]<sup>1</sup> are long in syllables closed by a short consonant, and in final positions, when stressed as in (bi'n) 'flute', (də'khā:) 'show'. In open syllables other than the final stressed ones they are half-long as in (kalā) 'black'. Before a pause in an unstressed position, they are half-long tending to long. Before long consonants or groups of equivalent length they are short as in (kan:ā) 'reed', (jānda) 'going'. They are seldom short otherwise; but when so, their shortness is denoted by the sign [~] placed over them as in (kēha) 'said'.

87. (2) [i, u, ā] are short in stressed syllables open or closed by a short consonant as in (din) 'day', (pata) 'clue'. In syllables closed by a long-consonant or a group of equivalent length, [i] and [u] become very short as in (dinda) 'giving', (dili) 'Delhi'. So is [u] in unstressed syllables whether open or closed (su'na:) 'relate', (mur'dar) 'dead'. [ə] is always very short.

---

1 Including *ε, ə* when occurring as monophthongs.

88. (3) Diphthongs behave like [i e a o u] as regards length.

89. (4) A consonant is short at the beginning of a word. In other positions it may be short, half-long or long.

90. Distinction must be made between a long and a double consonant. The latter is a little longer than the former, and has an extra impulse on its last part. In transcription a long consonant is denoted by the length mark[:], and a double consonant by doubling the symbol. When a nasal consonant followed by a plosive behaves like a double consonant it is distinguished by adding half-length mark to the nasal where there is nothing else to show it.

Thus:—

sadda 'inviting'	səd:a 'invitation'
ʃiddi f. 'discussing'	ʃiddi adj. 'obstinate'
bānda 'being made'	bānda 'slave'
ʃānda 'knowing'	ʃānda 'going'
d̄m da 'of the day'	d̄m̄da 'giving'
hun da 'of now'	hunda 'being'
bun̄da 'weaving'	bunda 'ear ornament'

### Tones.

91. Apart from sentence intonation Ludhiānī has two special 'tones' which distinguish words. Sometimes by combining them a third special tone is produced. The nature of these tones is practically the same as in the Wazīrabād dialect described by Dr. Bailey, except that the third or combined tone is not so common in Ludhiānī<sup>1</sup>.

92. The tones are as follows:—

(1) *Low-rising* (or briefly *low*) tone represented by the sign [c] placed before the vowel "begins about a tone above the lowest note which the speaker can command, rises about two semi-

---

1 Panjābī Phonetic Reader, 1914, p. XV.



tones and sometimes falls again about a tone''. There is a considerable feeling of constraint in the larynx. Syllables with the low-tone are often produced with creaky voice.

93. (2) *High-falling* (or briefly *high*) tone represented by the sign [ˆ] placed over the vowel is uttered about a fifth (seven semi-tones) above the first note of the low rising tone. The voice generally falls about a tone from the highest tone''.

94. (3) In the combined tone the low rising tone always comes first.

95. The acoustic effect of tones (1) and (2) is somewhat similar to that of the Chinese Tones Nos. 3 and 4 as spoken by Yuen Ren Chao in Lesson 2 called "Finals in all tones", and recorded in the gramophone disc No. 2—S(93654) of the Columbia Phonograph Company New York<sup>2</sup>. The last part of the Chinese third tone rises much higher than that of the Ludhiānī low-rising tone.

96. There are numerous pairs of words which are distinguished by the special tones only, *e.g.*

average middle pitch	low-rising	high-falling	combined
koṛa 'whip'	k <sub>o</sub> oṛa 'horse'	kôṛa 'leper'	---
toëa 'pit'	t <sub>o</sub> oëa 'carried'	tôëa 'touched'	----
ka 'of'	k <sub>e</sub> a 'grass'.	kâ <i>obl. sing.</i> of Interr. pron. used for Inanimate objects.	k <sub>e</sub> â 'grass'
mã 'mother'	---	mâ 'black bean'	---
caṛ 'hangnail'	caṬṛ 'fall'	câṛ 'rise'	----

1. In the Reader Dr. Bailey said "four or five semi-tones" but he modified it afterwards. Bloch in *Melanges Vendryes* p. 58.

2. Lesson 2 of his "*Gramophone Course of the Chinese National Language*", Commercial Press, Shanghai.

## Notes on Ludhiānī tones.

97. Syllables uttered with high tone are always stressed, while those uttered with low tone may or may not be stressed<sup>1</sup>, e.g., 'gâda 'ass', (mə'lâ:) 'boatman', (nə'khîd:) 'mean', (bəg'i) 'trap'; ('p.ara) 'bundle' but (p.ə'ra:) 'cause to be filled', ('k.ata) 'thick clouds' but (k.ə'ta:) *v.t.* 'decrease'.

98. A low-tone syllable often affects its neighbouring syllable. Thus (p.ə'rai) may be pronounced (p.ə'r.ai) or (pə'r.ai), (pə'r.ai) may be pronounced (p.ər.ai) or (p.ə'rai).

99. In whispered speech the distinction of special tones disappears. The low tone, however, can be detected on account of laryngeal constraint<sup>2</sup>.

100. When a high-tone syllable comes in an unstressed<sup>1</sup> position, especially in the vicinity of another high-tone syllable, it loses its high pitch to a great extent, and may even sound to be of middle pitch. Thus in (ô kîda put: ə?) 'whose son is -he?' (ô) or (kî-) may lose the high-tone if unstressed.

## Intonation.

101. Intonation is a significant element of speech in Ludhiānī. Thus [mm] pronounced in mid-falling tone means 'yes', in high-rising tone expresses 'surprise' and is used as an equivalent of 'I beg your pardon', in low-falling rising tone it expresses a kind of challenge, and in high-level tone it expresses 'disapproval'.

102. Ludhiānī intonation has not yet been fully investigated. Broadly speaking, there are two sentence tunes, one falling and the other rising. The first is used where nothing more is implied *i.e.* in plain statements, questions containing Interrogative words, requests, commands *etc.* The second is used where something more is implied *i.e.* in incomplete speech, in questions requiring 'yes' or 'no' as their answer, in expressing surprise, *etc.*

1. See §§ 83-84.

2. See *Bulletin of the School of Oriental Studies, London*. Vol. IV pt. 1, p. 213.

103. *Plain Statements:—*

— — — — —  
 — — — — —  
 Δsī pndə cə:ə ā  
 (We are going to the village.)

— — — — —  
 — — — — —  
 munda hūnē gea ē  
 (The boy has just gone.)

104. *Questions containing a specific interrogative word:—*

— — — — —  
 — — — — —  
 tera ki naō ē  
 (What is your name?)

— — — — —  
 — — — — —  
 munda kit:he gea?  
 (Where has the boy gone?)

105. *Requests and Commands:—*

— — — — —  
 — — — — —  
 Jara kalem dā:ō  
 (Please give me the pen.)

— — — — —  
 — — — — —  
 thali ure karī  
 (Pass the plate this side.)

106. *Incomplete Statement:—*

— — — — —  
 — — — — —  
 o:s Julahe de  
 (of that weaver

— — — — —  
 — — — — —  
 do t.īJā si  
 there were two daughters

— — — — —  
 — — — — —  
 te ik put: ||  
 and one son ||)

107. *Questions requiring 'yes' or 'no' as their answer:—*

— — — — —  
 — — — — —  
 tusī dī:lō ae Δō?  
 (Do you come from Delhi?)

— — — — —  
 — — — — —  
 tū babu da put ē?  
 (Are you Bābū's son?)

108. *Surprise:—*

— — — — —  
 — — — — —  
 ə:ha | hūn paŋə ba: gae?  
 (Hullo! | Is it five o'clock now?)

### Additional notes on the Ludhiānī sounds.

(*Arabic numerals refer to the paragraphs of the Reader*).

38a. Some speakers begin the diphthong [ea] with a higher tongue-position so that in their case it can be transcribed as [Ia]<sup>1</sup>. In the Gurmukhī script the first element is represented by the same symbol as the short [i] (*i.e.* **I**). In rapid speech the diphthong may even become [Ja].

40a. The remarks about [ea] apply to [eo] also.

42a. The older vowel-groups in the interior of a word which should have phonologically developed into the diphthong [ai] appear as [ʌɛ].

48a. The same remarks as in [ai] except that the older vowel-groups appear as [ʌə].

50a. Some speakers begin the diphthong [ua] with an open tongue-position.

58a. In intervocalic positions, [ph] and to a less extent [th, th.kh] are aspirated to a less degree and tend to become fricatives. Thus (sapha) 'turban' is often pronounced (saʃa).

58b. Similarly [b] and to a less extent [d, d, g] between vowels are pronounced with loose articulation so that they resemble somewhat the corresponding fricatives. Thus (daba) 'law suit' is often pronounced as (daʋa).

59a. Between vowels [ʃ] and [ch] tend to be pronounced as forward [J+] (*i.e.* sonant of **ɛ**) and [ɛ] respectively. Thus (raʃa) 'king' and (bə'cha:) 'spread' are often pronounced (raJ+a) and (be'ɛa).

61a. The dental and post-alveolar varieties of [n] do not occur initially or between vowels, hence the native name<sup>2</sup> of the

1. Compare a similar case in English where the prefix ex-, the suffix -est etc., may be pronounced with **e** or **I**.

2. The native name of the Gurmukhi letter representing [k] is (kek:a) of that representing (kh) is (khə:khə) and so on.

Gurmukhī letters representing these sounds is (nən:a) and (nāna) pronounced with alveolar [n].

61b. Similar is the case with [ɲ], the Gurmukhī letter being called [ਞਞ:a].

61c. [ɲ] usually results from [i] followed by [e, a, o, u] when one or both of them is nasalised.

62a. [ŋ] also does not occur initially or doubled. The Gurmukhī letter representing this sound is called [ਙਙa].

64a. Some speakers with a speech defect use a fricative [t̪] instead of rolled [r]. That, however, is considered incorrect.

64b. [r] is never doubled, hence the native name of the Gurmukhī letter representing this sound is [ਰਰa].

65a. [ɽ] does not occur at the beginning of a word, nor is it doubled. The name of the Gurmukhī symbol is (ਰਾੜa) or [râɽa].

66b. There is a number of words, however, in which [r] and [ɽ] come together, e.g. (ਕਾੜਾ) 'hard', [kâɽɽ bârɽe] 'black and grey (hair)', (ਹਾੜ੍ਹਾ) obl. pl. of (ਹਾਰੇ) 'myrebalan' (ਖ਼ਾੜ੍ਹਾ,) 'rough-book' etc. Some speakers use a retroflex fricative variety [ɽ̠] instead of [r] which with [ɽ] gives the impression of a long [ɽ].

67a. [v] does not occur long or double nor initially and finally except in the name of the Gurmukhī symbol for this sound which is [ਵਾਵa] or [vâva]. In orthography it is very often represented by the native symbol for [b] and sometimes also pronounced so.

72a. [f, v, o, ɸ, x] and [ç] are not independent phonemes in Ludhiānī but occur as alternative or subsidiary sounds for [ph, b, th, d, kh] and [c(h)] respectively.

76a. [h] does not occur long or double except in (ohho) 'alas'! The name of the Gurmukhī symbol for this sound is [ਹਾਹa].

**Chief difficulties experienced by English speakers  
in learning Ludhiānī and vice versa.**

76b. English speakers find it difficult to pronounce nasal vowels while Ludhiānī speakers often nasalise English vowels in the vicinity of nasal consonants.

76c. English diphthongs [eɪ, oʊ] are pronounced as [e:, o:] by Ludhiānī speakers, while Ludhiānī [e, o] are pronounced as diphthongs [eɪ, oʊ] by English speakers.

76d. English speakers fail to make any distinction between the Ludhiānī unaspirated and aspirated voiceless plosives and affricates [p, t, t̪, k, c], whereas the Ludhiānī speakers do not aspirate the similar English sounds [p, t, k, tʃ].

76e. English speakers do not distinguish between the Ludhiānī dental [t, d] and post alveolar [t̪, d̪] pronouncing them always as alveolar sounds. Ludhiānī speakers pronounce the English alveolar [t, d] as post alveolar [t̪, d̪].

76f. The English affricates [tʃ, dʒ] are articulated by the tip of the tongue, while the Ludhiānī [c, ʃ] are articulated by the blade, the tip remaining depressed behind the lower teeth.

76g. Ludhiānī speakers pronounce the English [θ, ð] as dental [tʰ, d] respectively.

76h. English speakers find it difficult to pronounce the Ludhiānī [ɽ] sound, while Ludhiānī speakers pronounce the [ɹ] of English orthography everywhere as rolled [r.]

**Length.**

85a. Besides these four grades, there are variations in length caused by the vicinity of certain consonants, e.g. a vowel is longer before a voiced than before an unvoiced consonant. It is also longer before a short than before a long consonant. A nasal consonant is longer after a short than after a long vowel. This seems to be a general phenomenon found in most languages.<sup>1</sup> Length of a vowel in languages varies with its quality also.

---

(1) See D. Jones 'Outlines of English Phonetics' §§ 537-57; Trofimov and Jones "Pronunciation of Russian" §§ 736-59; E. A. Meyer "Englische Lautdauer" in Vol. VIII pt. 3 of *Skrifter utgífna af K. Humánistiska Vetenspaps Samfundet i Uppsala*

85*b*. The absolute length of a short vowel in isolated words ranges between ten and twenty hundredths of a second, of a half-long vowel between twenty and thirty, and that of a long one between thirty and forty. A very short vowel is less than ten hundredths of a second. In the case of consonants these limits vary a good deal.\*

85*c*. In connected speech the absolute length of a sound is considerably shortened.

85*d*. Examples of the length of [ɪ, ʊ, ʌ and ə]

bɪk 'be sold'	10.0	hundredths of a second
bɪk:(ə) 'skin'	7.0	" "
'pɪt:ʌ 'body, physique'	4.2	" "
ʊn 'weave'	17.0	" "
ʊ'nʌ: 'cause to be woven'	8.0	" "
bʌg 'run, flow'	12.0	" "
bʌg:(ə) 'herd'	10.0	" "
'ʃʌgə 'place'	12.0	" "
'ʊn:i 'nineteen'	4.0	" "
'ʃəg:ʌ 'personal name'	6.0	" "
bət:ʌ 'stone'	6.0	" "

85*e*. Examples of the length of other vowels.

bi: 'seed'	40.0	hundredths of a second.
'pɪt:ha 'ground, pounded'	12.0	" "
saɪr 'essence'	39.5	" "
maɪn 'respect'	38.3	" "
'sara 'whole'	21.0	" "
'kana 'one-eyed'	22.2	" "
'kan:ʌ 'reed'	11.5	" "
'ʃa:nda 'knowing'	31.0	" "
'ʃanda 'going'	15.0	" "
'una 'deficient'	22.0	" "

---

\* These results were obtained from measurement of a large number of kymographic tracings.

bæ:d 'physician'	36·0	hundredths of a second.
'bæda 'promise'	22·5	" "
kʌo:q 'cowrie shell'	37·0	" "
'cʌodā 'fourteen'	20·0	" "
'mæd:a 'flour'	12·0	" "
'kʌoq:a 'ornament of cowries'	11·5	" "

85 *f.* Long vowels should be distinguished from double vowels which form separate syllables with a *dimuniendo* between, e. g. in (t.o:) 'wash thou', and (t.oo) 'wash you', the total length of the vowels is nearly the same, but in the latter word [oo] form two syllables while in the former [o] is a single syllable.

89 *a.* Sometimes when the word is initial, the initial consonant is somewhat lengthened, but this lengthening is not significant.

90 *a.* In long plosives and affricates, the effect of length is produced by holding the stop longer than in short plosives. In other long consonants the whole sound is held longer. Similar is the case with double consonants but they receive an extra impulse on their last part. In the group nasal+plosive, the length of the whole is nearly the same when the group behaves as double and when it behaves as long.

90 *b.* Examples of the length of long and double consonants:—

ʃiddi <i>f.</i> 'discussing'	dd=29	hundredths of a second
ʃiddi <i>adj.</i> 'obstinate'	d: =21	" "

---

bun'da 'weaving'	u=9·1, n=18·3, d=4·5
bunda 'ear-ornament'	u=6·3, n=16·0, d=5·0

---

ʃa:nda 'knowing'	a:=31, n=11, d=8·5
ʃanda 'going'	a=15, n=16·5, d=5·0



103 a. The following examples illustrate the difference in intonation caused by emphasis:-

Asī      pinḍe      cēle      ā with emphasis on Asī

munḍa      hũñḥ      gea ɛ    with emphasis on munḍa.

104a. **tera** ki nãõ ã ? with emphasis on **tera**.

tera nʌʃ ki e ? with emphasis on nʌʃ.

munda     kit:he     gea ? with emphasis on munda.

105a. thali      ure      kari with emphasis on thali.  
Rhythm.

109. Whenever convenient, the stressed syllables in a sentence are so arranged as to follow each other at approximately equal intervals of time. If necessary and permissible by grammar, this is effected by changing the order of words in the sentence *e.g.* in **tera ki nʌʃ ɛ ?**, **tera nʌʃ ki ɛ ?**

## TEXTS.

	Page.
1. parja de p.ag. ( <i>The Fate of Subjects</i> )	— 178
2. khû da c.agra. ( <i>Dispute about a Well</i> )	— 180
3. peo put dĩa gəl.ã. ( <i>Conversation between Father and Son</i> )	— — — — 182
4. sarbən p.agət di katha. ( <i>Story of Sarban, the Bhagat</i> )	— — — — 184
5. gıd.ər gıdri te bəg.əa.ɾ di katha. ( <i>Story of Jackal Jackaless and Wolf</i> )	— — — — 188
6. rəpəj.e lænē ən kə gita? ( <i>Will You Take Rupees or Gita?</i> )	— — — — 190
7. po:stĩa da c.ə:dri. ( <i>The Headman of Lazy Persons</i> )	— — — — 192
8. ji-saɾea la:l. ( <i>The Ruby with a Burnt Heart</i> )	— 196
9. mədari bap'u. ( <i>A Juggler Father</i> )	— — 198
10. bəma:r rahi di kəhanī. ( <i>Story of a Sick Traveller</i> )	200
11. c.əl'e darji di kəhanī. ( <i>Story of a Foolish Tailor</i> )	202
12. ık sahuka:r te ôde k.əɾe. ( <i>A Merchant and his Horses</i> )	— — — — 204
VOCABULARY	— — — — 215

## TEXTS.

### 1. pArja de p:a:g

do p:ai se || ôñã tō | kuch khərab:i ho gai | e:s lai |  
sərkə:r nə | ôñã nū | desənkala de:tta|| piñdō | pan che  
kō ba:t gae se | tã s̄an̄jə pae gai|| sArək de k̄and̄e |  
ik ruk:h de:x ke | ôñ:ã nə kēha | “calo | ēde het̄hā  
ra:t kAt:ə ləJ:e||” p:ũ:Jē roṭā te | ô:nã nū nī:d nā ai |  
tã gəl:ã karən lag:ə pae|| baṭe p:ai nə kēha | “je m̄āḥ  
raja homā | tã pArja nū baṭa sukh dēā”|| chot:e nə  
kēha | “je m̄āḥ raja homā | tã baṭa dukh dēā”||

hōn rab(:ə) de karne ki hoe | j̄is nəg:ər de neṭe ô  
baet:he si | ot:he da raja mar gea | te ôde ula:d koi  
nāi si|| nəgər de lok:ã nə | ral ke slā kit:i bai ‘hat:hi  
sēga:r ke ehaq:ə dəl:e | j̄i nū ē apnī gardən te  
bētha lave | ose nū ap:ã raja bēna ləJ:e’|| jad  
hat:hi chaq:ea | tã ôñē nəg:ər da tã koi a:dmī | apnī  
gardən te nā bēthaēa | par jad ô ôñ:ã p:āJ̄:ã ko:l aēa |  
tã ône chot:e p:ai nū | gardən te bētha lea|| lok:ã  
nə cat: | ôde galcə ha:r pa dīt:e | ər ô nū apnā raja  
bēna lea|| hun ô ləgə:a pArja nū dukh de:n | pArja da  
nak:ə cə dam a gea|| so:c so:c ke ôñ:ã nə kēha—

## TRANSLATIONS.

### 1. The Fate of Subjects.

Two brothers were|| By them | some mischief was done | for this  
by Government | they | were transported|| From village | five, six  
Kos distance | they had gone | then evening fell|| On the side of the road |  
seeing a tree | they said | "Come | under it let us pass the night"||  
On stones on the ground | they did not get sleep |  
so they began talking|| The elder brother said | "If I  
were king | then I shall give much comfort to the subjects"|| The younger  
said | "If I were king | then I shall give much trouble"||

Now as God would do it | the town near which  
they were sitting | the king thereof died | and he had no  
offspring|| The people of the town | assembling resolved | "Adorning  
an elephant, we should let him loose | whomsoever he takes  
on his neck | we should make him *our* king"|| When the  
elephant was let loose | no person of the town | he took  
on his neck | but when he came near the brothers |  
the younger brother he | took onto his neck|| The people  
at once | put garlands about his neck | and made him  
their king|| Now he began to give trouble to the subjects | the subjects  
were greatly harassed (*lit.* their breath came into the nose)|| After thinking

bai "êda bapa p<sub>a</sub>ie | calo ô de k<sub>o</sub>:l c<sub>el</sub>:iJe | er ô nū k<sub>ê</sub>:e |  
p<sub>ai</sub> ênū s<sub>em</sub>J<sub>a</sub>ve | s<sub>ān</sub>:ū dukh nā d<sub>ave</sub>" |

lok:ā de kahe | bapa p<sub>a</sub>i apnē choṭ:e p<sub>a</sub>i ko:l  
aēa | er ônū k<sub>l</sub>e:n l<sub>eg</sub>:ea | p<sub>ai</sub>, "tet:ō parja bap<sub>i</sub> dukhi ε |  
tū āen:ā dukh nā dē'" || ê sun ke | choṭ:e p<sub>a</sub>i nē j<sub>eva</sub>:b  
d<sub>it</sub>:a | p<sub>ai</sub> "dukh paonā tā | parja de p<sub>a</sub>:g ce s<sub>a</sub> | m<sub>l</sub>ē  
t<sub>l</sub>ēn:ū p<sub>l</sub>el:ā i k<sub>l</sub>e:tta si | p<sub>ai</sub> je m<sub>l</sub>ē raja homā | tā parja  
nū bapa dukh deā || je parja nē sukh paonā hunda |  
tā tū bi tā ko:l e baṭ:ha si | hat:hi t<sub>l</sub>ēn:ū garden te  
beṭha laenda'" ||

## 2. khû da c<sub>a</sub>grā

k<sub>y</sub>se a:dmi nē | apnī gali: c<sub>e</sub> khû lūaēa || sari gali  
nū panī p<sub>a</sub>ren da sukh ho gea || kuçir m<sub>a</sub>grō |  
khû vale di apnē g<sub>em</sub>ān<sub>di</sub> na:l l<sub>er</sub>ai ho p<sub>ai</sub>' || e:sp<sub>er</sub>  
ô nē g<sub>em</sub>ān<sub>di</sub> nū | panī p<sub>a</sub>rnō m<sub>l</sub>nā kar d<sub>it</sub>:a | hun  
g<sub>em</sub>ān<sub>di</sub> nū | bap<sub>i</sub> muskel ho gai || ê de:xke | ô nē khû  
mul lae lea | er p<sub>l</sub>el:e mal<sub>ek</sub> nū | panī p<sub>a</sub>rnō m<sub>l</sub>nā  
k<sub>a</sub>retta ||

hun p<sub>l</sub>el:a mal<sub>ek</sub> b<sub>ek</sub>i:l ko:l gea | er p<sub>uc</sub>:hea |  
bai "k<sub>im</sub>ē m<sub>l</sub>ēn:ū tā khû cō panī p<sub>a</sub>rna m<sub>ile</sub> | er  
mere g<sub>em</sub>ān<sub>di</sub> nū nā m<sub>ile</sub>" || b<sub>ek</sub>i:l nē k<sub>ē</sub>ha | "ê tā  
s<sub>a</sub>:n gal: ε | d<sub>ava</sub> kar de'" || eḍalet c<sub>e</sub> b<sub>ek</sub>i:l nē k<sub>ē</sub>ha | bai  
"ênē khû bec:ea ε | panī nī bec:ea | panī êda ε'" || eḍalet  
n<sub>ē</sub> ese t(ə)rā ph<sub>l</sub>e'sla k<sub>a</sub>retta || hun phe:r p<sub>l</sub>el:e mal<sub>ek</sub>

they said | "There is his elder brother | come, let us go to him | and ask him | to advise him | not to give us so much trouble"||

At the people's request | the elder brother came near his younger brother | and began to say to him | "The subjects are much harassed at your hands. Do not give them so much trouble"|| Hearing this | the younger brother | replied | "To get trouble indeed | was in the fate of the subjects | I had told you even beforehand | that if I were king | I should give much trouble to the subjects|| If the subjects had to get comfort | then you, also, were sitting nearby | the elephant would have taken you on his neck."||

## 2. Dispute about a Well.

Some man | had a well dug (*lit.* attached) in his street|| This afforded facility of drawing water to the whole street|| After some time a quarrel arose between the owner of the well and his neighbour|| At this he his neighbour | prevented from drawing water|| Now the neighbour | felt a great difficulty|| Seeing this | he purchased the well | and the previous owner | be prevented from drawing water||

Now the first owner went to a pleader | and asked | "How, indeed can I be allowed to draw water | and my neighbour be not allowed to do so?"|| The pleader said | "This forsooth is an easy affair | Bring a law-suit"|| In court the pleader said— "He has sold the well only | and not the water | water belongs to him"|| The court decided exactly in this way|| Now again the former owner |

nê | apnê gamânqi nû khû cõ panī p<sub>o</sub>Arēn tō ro:k dət:a||  
 hun ô gamânqi bəki:l ko:l gea | ər kēha | bai  
 “māē tā khû e:s lai mul lea si | bai ēda malək ban ke |  
 māē a:p tā panī p<sub>o</sub>Arā ər p<sub>l</sub>el:e malək nū nā p<sub>o</sub>Arēn deā||  
 mālēn:ē rəpAJ:a bi kharcea ər gal:ə bi nā banī|| māē  
 cānā ē | pai kīse t(ə)rā ədalət ē phlēsle kare | bai  
 māē bi panī p<sub>o</sub>Arā | ər ē bi p<sub>o</sub>Are”|| bəki:l bol:ea |  
 “əc:ha, ed:ā i ho jau | tū dava karde”|| ədalət cə bəki:l  
 nē kēha | pai “je khû de p<sub>l</sub>el:e malək nē | khû e  
 bec:ea e | panī nāi bec:ea | tā ēnū hukəm dīt:a jave |  
 pai khû cõ apnā panī k<sub>l</sub>q:ə lave | nāhī tā khû da  
 nāmā malək | das rəp<sub>l</sub>e ro:j harja lau”|| ē sun ke  
 dohā nē soc:ea | bai khû cõ sara panī kīs trā n:k:əl  
 sakda e|| əkhi:r ōn:ā nē rajināmā kar lea | bai “ap:ā  
 domē panī p<sub>o</sub>Ar lea karīle | ədalət de ph<sub>l</sub>e:sle tā | ese  
 trā hūnde r<sub>l</sub>e:nge”||

### 3. peo put dīā gəl:ā

pěo—mulēa:!

put:—hā ji||

pěo—urē a bib:a||

put:—aēa ji | dəs:o ki k<sub>l</sub>enē ō!

pěo—tū AJ:ə p<sub>l</sub>r<sub>an</sub> gea si?

put:—ji hā | p<sub>er</sub> san:ū chuṭ:i chet:i mil gai||

pěo—əc:ha:! ki səbab chet:i chuṭ:i mil gai?

prevented his neighbour from drawing water from the well ||

Now the neighbour went to the pleader | and said |  
 "I indeed had bought the well | that becoming its owner |  
 I myself may draw water | and may not allow the former owner to do so||  
 Although I spent the money | yet the thing did not turn out (*i.e.* I did not  
 succeed).|| I want | that the court may decide somehow | that  
 I also may draw water | and he too may do so|| The pleader said |  
 "All right, thus it will be | Bring a suit"|| In court the pleader  
 said | "If the former owner of the well | had sold  
 the well alone | *and* not the water | then he may be ordered  
 to remove his water from the well | otherwise | the new owner  
 of the well | will charge ten rupees a day as rent"|| Hearing this |  
 they both thought | "How can the whole water be removed  
 from the well?"|| At last they made an agreement | "Let both  
 of us draw water | the decisions of the court indeed |  
 will go on in this very way"||

### 3. Conversation between Father and Son.

Father—*Mula* !

Son—Yes sir||

Father—Come here darling||

Son—Just coming sir. Please tell *me* | what you want to say||

Father—Did you go to school this morning ?

Son—Yes sir | but we were given leave earlier||

Father—Is it ? | Why were you given leave earlier ?



put:—ji saḍ:a pād:a kâlēda si | pai apnē ba:ccha de

put: jəm:ea e||

pěo—hā thi:k e | mālē bi əkba:r cə pâlrea si||

əc:ha hōn tū ē dās: | e pai ʌj: tālē kam: ki kit:a||

put:—ji pâl:ā ta mālē apnī kəta:b de do barke

pâlre | phe:r panj səva:l kəd:e sat: təp:e babā

pheri:d de mū jə:van:ī cet:e kit:e | odū pīc:he

sāḍ:e pād:e nē sarbən pəʒət di katha

sunai | phe:r san:ū choṭ:i ho gai||

pěo—sarbən di katha taen:ū kahi kə ləg:i?

put:—ji baṭi sōnī||

pěo—əc:ha pher mālēv:ū bi suna||

put:—ji hōn tā mālē pəl:ə gea||

pěo—phe:r mālē sunāmā?

put:—tusī suna deō tā cəŋga i karō, nālhi tā kāl

nū san:ū ma:r pau||

pěo—læ phe:r tēa:n na:l sun||

#### 4. sarbən pəʒət di katha

raja jasrət da nāl tā sunea i hōnā ē|| ô ra:m

cənder ji da pěo si|| ô nē apnī choṭ:i ranī de kahe

ra:mcənder lachmən nū cləḍā barsā da banoba:s de:tta,

pər a:p ōn:ā de he:rbe cə mar gea|| marən ləg:e ô

nē kēha, pai “mālēn:ū ɪk: rīkhi nē s(ə)ra:p dit:a si||

ô de karke mālēn:ū put:ā de hāoke marna pea|| gal:

Son—Sir        our        teacher        says | that        a        son  
has been born to our king||

Father—Yes, you are right | I also had read in a paper||

Well, tell me now | what work you did to-day ||

Son—Sir, At first I | read two pages of my book |  
then solved five sums | seven verses of Baba  
Farid were learnt by heart | After that  
our teacher | told us the story of Sarban Bhagat||

Then we were given leave||

Father—How did you find the story of Sarban ?

Son—Sir very interesting (*lit.* beautiful) ||

Father—Well then relate it to me also||

Son—Sir now forsooth I have forgotten||

Father—Then may I relate it?

Son—If you relate it | you will do well indeed | for otherwise |

I shall get a beating to-morrow||

Father—There now ! Listen with attention||

#### 4. Story of Sarban, the Bhagat.

The name of King Jasrat (*Dasaratha*) | you must have heard|| He was  
the father of *Ramchandar*|| At the instance of his younger queen |  
to *Ramchandar* and Lachman | an exile for fourteen years he gave !  
but himself died of the anguish of separation from them|| When dying  
he said | “A sage had cursed me |  
on that account I | have had to die of separation from sons||

e:s t(ə)rā hoi|| pichli ju:n cə | mālēn:ū səkair khê:ən  
 da baṛa sālō:k si|| jis ban cə mālē | səkair khê:lda  
 hunda si | ot:he ik: rikhi rāēda si|| ô er ôdi timī | êk:hā  
 tō ên:ē si|| ô:n:ā da ik: put: si | jīda nālō sarbēn si||  
 sarbēn apnē mā pēo di | baṛi t̄lē:l kardā si|| hōmesā  
 ô:n:ā nū bālēgi c bēha: ke | mōd:ē cək:i phirdā si|| ik:  
 pheri ô:n:ā nē kēha | “sarbēnā, san:ū thēnda panī pēla:”||  
 ô:n:ā nū ik: ruk:h de hēthā bētha: ke | sarbēn nadi tō  
 panī lā:n calea gea||

lādēr mālē | ik: hīrēn de piche | pōj:ea janda si||  
 hīrēn nē mālēn:ū qā. nā diti | chekərj meriā  
 êk:hā tō ôke ho gea|| jad sarbēn nē | panī pōarēn lai |  
 nadi c apnā kōṛa dōb:ea | tā mālēn:ū gāṛgāṛ di  
 ēvaij ai|| mālē sāmjea pai hīrēn bol:ea e|| cōat: ôdēr  
 ba:n marea|| ba:n sarbēn di chati cə lēg:ea | er sarbēn  
 nē kuk mari | “hāe mālē mar gea”|| ē sun ke | mālē  
 qārea | pai mēra ba:n tā kīse ādmi de lēg:ea|| jad mālē  
 pa:s gea | tā dekh:ea | pai ē tā kīse rikhi da put: e||  
 mālē ôde pāerā cə ja dīg pea | er ô tō apnī pōul bēkhsai||  
 phēr mālēn:ē ôdi chati cō | ba:n kēq:ea|| tā ônē kēha | ‘ô:s  
 ruk:h de hēthā | mere ên:ē mā pēo bāēthe ēn|| mālē  
 ô:n:ā lai panī lā:n aēa si|| hun tū | ā panī da kōṛa  
 lāe ja||. pālēā ô:n:ā nū panī pēlai | phēr mēra hāl  
 des:ī’ || ē klēn sa:r | sarbēn de prān nīkāl gae||

jad sarbēn nū | panī lā:n gae dēr ho gai | er mūr

The thing happened thus|| In the last birth | I had a great fancy for hunting|| In the forest where I | used to go hunting | there lived a sage|| He and his wife | were blind of eyes|| They had a son | whose name was Sarban|| To his parents Sarban | used to do a great service|| Seating them in the slings of a pole he always | carried them on shoulders|| Once they said | 'O Sarban | give us cold water to drink'|| Seating them under a tree | Sarban went to fetch water from a stream||

On this side I | in pursuit of a deer | was running|| The deer did not allow me to overtake it | and at last became out of my sight|| When Sarban | to fill *it with* water immersed his pot into the stream | I heard a sound of gurgling|| I thought | the deer had made it|| At once I discharged an arrow in that direction|| The arrow struck into Sarban's chest | and Sarban gave out a cry { 'Alas I am dead' || Hearing this | I was frightened | that my arrow forsooth | had hit a human being|| When I went near | I saw | that it was indeed the son of a sage|| I fell down upon his feet | and had my fault forgiven by him|| Thereafter I from his chest | extracted the arrow|| Thereupon he said | 'Under that tree | my blind parents are sitting|| I had come to take water for them|| Now you | take this jar of water|| First let them drink water { *and* afterwards inform them of my condition'|| Immediately on saying this | Sarban's life was gone||

When Sarban | to fetch water | had long been away and did not

ke nã aẽa | tã ôde mã pẽo kã:n læg:e | “ki sɛbab? ʌj  
 sarbɛn nũ de:r lægi | suk:h hove” | ʌen:ẽ cɛ | mere pãerã  
 da khar:ka sunke | sãmje | pai sarbɛn a gea || pu:chen  
 læg:e | ‘sarbɛnã ʌj: de:r klũ lægi?’ || mãẽ cup: rẽha | ɛr  
 panĩ da kɛtora ɛg:e karɛtta || ô bol:e jad tãĩ tũ  
 ê nĩ dasda | pai ʌj:ɛ tã:nũ de:r klũ hoi | ʌsĩ panĩ nãĩ  
 pinã || hõa mãẽ:nũ sara hail | das:enã pea: || ô tã sunen sar |  
 læg:e bɛrla:p kɛrɛn ɛr bol:e | pai ‘san:ũ sarbɛn kole læ  
 cal:’ || mãẽ ònã nũ | jɪ:the sarbɛn pea si | læ aẽa | phe:r  
 mãẽ:nũ kã:n læg:e | pai ‘ik: cita bena:’ || jad mãẽ cita  
 bɛnãĩ tã | ô domẽ | sarbɛn nũ god:i cɛ læke | cita cɛ blɛ  
 gae | ɛr mãẽ:nũ kẽha | pai “cita nũ ʌg: la de” || mãẽ ʌg:  
 la dɪt:i || jalde hoe | ònã nê mãẽ:nũ sra:p dɪt:a | ʌkhe |  
 ‘he pap:i | jis trã ʌsĩ | put: de hãoke mare ã ese trã  
 tũ bi put:ã de hãoke marẽ’ || so hun ê ra:mcændɛr lachmɛn  
 da banoba:s | mãẽ:nũ ma:r ke chɛq:u’’ ||

##### 5. gɪd:ɛr, gɪd:ɪ te bɛg:ɛa:r di katha.

kɪse jɛngɛl c | ik: qũngi khad: si | te ôda mã bãra  
 pa:ra si || ôde c ik gɪd:ɛr | te gɪd:ɪ rãẽde se || ik: dɪn  
 ònã nũ tĩ lægi || gɪd:ɪ ne gɪd:ɛr nũ kẽha | “ɛalo | nadi te  
 panĩ pin cɛhɪjɛ’’ || gɪd:ɛr bol:ɛa, | “ot:he tã bɛg:ɛa:r  
 rãẽda e || ô tã ap:ã nũ kha lau’’ || gɪd:ɪ bol:i | “tũ phɪkɛr  
 nã kar | mãẽ ot:he ʌhi ji gal: bɛnamãgi | ji te ap:ã

come back | then his parents began to say | 'What is reason ? to-day it has taken Sarban long | may it be well *with him*' || In the meantime | hearing the sound of my footsteps | they thought | that Sarban had come | and began to ask | 'Sarban ! | why did it take you so long to-day?' | I kept silent | and held out the cup of water before *them*|| They said | 'Until you tell | why you took long to-day | we will not drink water' || Now the whole story I was obliged to tell || They forsooth immediately on hearing it | began to make lamentations | and said | 'Take us to Sarban' || I then | where Sarban had been lying | brought || Then they said to me | 'Make a pyre' || When I had made the pyre | they both | taking Sarban into their lap | sat on the pyre | and said to me | 'Apply fire to the pyre' || I applied fire to it || When burning they | cursed me | saying 'O wicked ! Just as we | have died through separation from our son | in the like manner may you also | die through separation from your sons' || So now this exile of *Ramchandur* and Lachman | will end in my death" ||

### 5.—Story of Jackal, Jackaless and Wolf.

In a certain jungle | there was a deep den | and its opening was very narrow || In it a jackal | and jackaless lived || One day they felt thirsty || The jackaless said to the jackal | "Come let us go to the stream to drink water" || The jackal said | "There, forsooth, lives a wolf | he will indeed devour us" || The jackaless said | "You need not be afraid | there I shall invent such a story | that we may

panī bi pi lalē | ər bəg̊ēaɪɾ bi apā nū kuch nā kahe''||  
ē k̄lē ke | don:ō | panī pi:n tur p̄aē||

jad ō bəg̊ēaɪɾ de neɾe p̄lōc:e | tā gɪɖɪ bol:i |  
“gɪɖ:əɾa, mām:ē nū rām rām kar l̄aē||” gɪɖ:əɾ  
k̄l̄en l̄əg̊:ēa | mera tā tī na:l s̄l̄ɳg(ə) suk̄ēa pea ɛ |  
bo:l nī hunda''|| gɪɖɪ nē kēha | “phe:r panī kl̄ū nī  
pi l̄aenda''|| ē sun c̄at: gɪɖ:əɾ nē | r̄aɟ: ke panī pi lea |  
ər gɪɖɪ nū kēha | “tū bi panī pi l̄aē''||jad don:ō | panī  
pi cuk̄e | tā gɪɖɪ bəg̊ēaɪɾ nū k̄l̄ē:n l̄əg̊:i | “mām:ā |  
saɖ:ə do b̄əc:e ən|| gɪɖ:əɾ k̄l̄ēda ɛ | ‘domē mere ən’ | m̄l̄ē  
k̄l̄ēni ā | ‘domē mere ən’|| tū cal:ə ke | saɖ:a ph̄l̄ē:s̄la  
karde''|| bəg̊ēaɪɾ nē soc̄:ēa | bai ēn:ā na:l ja ke | sarēā  
nū k̄ha l̄aū|| ē so:c ke | ōn:ā de maɟər ho lea|| jadō  
ō t̄m:ē | gɪɖ:əɾ di k̄haɖ: te aē | tā gɪɖɪ bol:i | “l̄aē  
mām:ā | tū ure kh̄l̄ɾ | asī b̄əc:e l̄aē aɟ:ē''|| gɪɖ:əɾ gɪɖɪ |  
ap̄ni k̄haɖ:əc̄ə baɖ: ḡaē | bəg̊ēaɪɾ bahər kh̄l̄ɾa rēha||  
k̄aɖɪ:k̄ə maɟrō gɪɖɪ nē k̄haɖ:ə cō m̄ū bahər k̄l̄ɖ:ə ke kēha |  
“mām:ā | asī tā ap̄nā ap̄e i rajināmā kar lea|| ik: b̄əc:a  
m̄l̄ē l̄aē lea | ik gɪɖ:əɾ nē|| hōn san:ū tet:ō | ph̄l̄ē:s̄la  
k̄ərao:n di loɪɾ nī''|| ē sun bəg̊ēaɪɾ s̄ərminde ho ke |  
ap̄nē k̄aɾ muɾ aēā||

## 6. rəp̄l̄e l̄aenē ən k̄ə gita?

ik se:th de | t̄m naok̄ər si|| jad d̄əvali de d̄m |

drink water | and yet the wolf may not do us any harm"||  
Saying this | both | set off to drink water||

When they reached near the wolf | the jackaless said |  
"O jackal | greet (*lit* say *Ram Ram*) the uncle"|| The jackal  
replied | "My throat forsooth is dry with thirst |  
I cannot speak"|| The jackalsss said | "Then why do'nt you drink  
water?"|| Hearing this | the jackal at once | drank water to his heart's con-  
tent and said to the jackaless | "You also may drink water"|| When both had  
drunk water | the jackaless said to the wolf | "Uncle, there are  
two cubs of ours|| The jackal says | 'Both are mine' | I  
say 'Both are mine'|| Coming there, you | make our decision"||  
The wolf thought | "Going with them | I shall devour  
them all"|| Thus thinking | he walked along with them|| When they  
all three | came at the den of the jackal | the jackaless said | "Look  
uncle | you stand here | we may fetch the cubs"|| The jackal and jackaless  
entered into their den | *and* the wolf remained standing outside||  
After some time | the jackaless | showing her face out of the den said |  
"Uncle | we ourselves forsooth have made a reconciliation|| I have taken  
one cub | the jackal has taken the other|| Now from you we  
do not want any decision"|| Hearing this | and becoming ashamed |  
the wolf came back to his abode ||

## 6.—Will you take Rupees or *Gita*?

A certain banker | had three servants || When on the day of Diwali |



ôñã nũ enã:m dē:n ləg:ea | tã ônē pļ pļ rəpə:ã dĩa |  
 tñ: t.eriã la lə:ã | ər gəb:ie | ik pot:hi gita di t.ər lai||  
 phe:r ik:(ə) naək:ər nũ bula ke kēha | pai “tãē rəpə:ie  
 laenē en | kə gita?”|| ô bol:ea | “ji, mǣē pļr:ea hoēa  
 tã hǣē nĩ | gita ləe ke ki karũga? | tusĩ mǣēn:ũ  
 rəpə:ie de deo”|| se:th nē ônũ rəpə:ie de:tte||  
 phe:r du:je naək:ər nũ səd:ea | ər puc:hea | bai “ tǣē ki  
 laenã e | rəpə:ie kə gita?”|| ô bol:ea | “ji mǣē pļr:ea  
 hoēa tã hǣē | pər mǣēnũ k.ər de t.əndeã cə | gita pļr:en  
 da bē:l kīt:he|| je tusĩ mǣēn:ũ rəpə:ie damō | tã saə  
 kam: ǣ:ŋge”|| ô nē bi rəpə:ie lə ləe | hun ti:je  
 naək:ər nũ sad:ə ke puc:hea | bai “lǣēnũ ki lo:ida e?”||  
 ô bol:ea | “ji meri buq:i mǣ | ro:ij thaəkər duare | gita  
 sunen jāndi e|| jə tusĩ mǣēn:ũ gita de deō | tã mǣē mǣ  
 nũ | gita k.əre suna dea karã|| ô nũ thaəkər duare ja:n  
 di khec:əl nã karnĩ pau”|| ê sun ke | se:th nē  
 ô nũ gita phe:ra: diti | ər magrō panj rəpə:ie bi  
 de:tte|| jad o:s naək:ər nē | gita khōli | tã ôde cō | siunē  
 di mohər (or mō:r) nĩk:eli|| ê de:x ke | du:je naək:ər  
 sərminde ho gǣe||

## 7. po:stĩã da cǣ:dri.

ik raje nē dek:hea | pai “ho:r tã sare lokã de |  
 apnē apnē cǣ:dri en | pər po:stĩã da koi cǣ:dri nĩ”||

he wanted to give them *customary presents*|| Then of five rupees each he made three piles | and in the centre | a copy of the *Gita* | he placed|| Then calling a servant he said | "Will you take rupees or *Gita*?"|| He replied | "Sir, I forsooth am not literate | what shall I do with the *Gita* ? | you may please give me rupees"|| The banker gave him rupees|| Then he called the second servant | and asked | "What do you want to take | rupees or *Gita* ? || He replied | "Sir, indeed I am literate | but amid domestic affairs | I cannot find time to read *Gita*|| If you give me rupees | they will serve a hundred purposes " || He also took rupees|| Now calling the third servant he asked | "What do you want ?" || He said | "Sir my old mother | daily to the temple | goes to hear the *Gita* recited|| If you give me *Gita* | then I to my mother | shall read out the *Gita* even at home|| Of going to the temple she will not have to take the trouble"|| Hearing this | the banker handed over the *Gita* to him and later gave him five rupees also|| When that servant | opened the *Gita* | then from it | came out a gold moha|| Seeing this | the other servants were ashamed||

### 7.—The Headman of Lazy Persons.

A king saw | that all other people | had their own headman | but the lazy persons had none||

ô nê hukem ditā | pai “et:hā dīā de ender ender po:sti  
 apnā cā:ōdri bēnā: ke dēbār<sup>1</sup> cā hājēr karēn”||  
 po:stīā rē kat:hē kitā | sare kehēn lēgē | akhe—  
 “Aje tā āt:h(ə) dīn pāē ēn | cā:ōdri bēnā lāmāgē<sup>2</sup> |  
 hūne ki kātī ē”|| ēse t(ə)rā karde karde | āt:h(ə) dīn  
 bīt gāē|| rāje nē phēr hukem ditā | pai “je et:hā dīnā cā  
 cā:ōdri nābī bēnāōgē | tā māē sābōā nū kāēd kar lāū”||  
 ē āt:h(ə) dīn bi | āēmē i lāṅ gāē | po:stīā te cā:ōdri nā  
 bānē|| hūn rāje nē sare po:sti kāēd kar lāē ēr  
 kēhā | pai “jēra sāb te blōta po:sti hau | ohi cā:ōdri  
 sāmjea jau”||

hūn sare po:sti apnē apnē hukē | te pāṅg ēr dōdēā de  
 pēakē | lāē ke | ā gāē|| sēāl dā si mēhīnā | pāūlē phūs  
 bēcha ke | lēmbē pāē rāhē | ēr hukē pār ke pīā lēgē pāē||  
 hūn ikē po:sti nū jo ai ōṅgē, | ōdā hukā gir pēā | te phūs  
 nū āgē lēg gāi|| hāoli hāoli phūs lēgēā jālēn|| ē dēikh | hōir  
 tā sare po:sti | ut:hē ke lāmē hō gāē | tīn: po:sti  
 bāst:hē rāhē|| ōāā cō ik: jānā bolēā, | “cālo bāi | apā  
 bi cāl:lē | āgē tā nēre nēre āōdi jāndi ē”|| dūjā  
 kālēdā | “kōi qār nī | āje dār ē”|| tījā bolēā | “ōē | cūp: bi  
 kārō | thūānū gēlā karde | ālkēs nī āōdi”|| rāje  
 nē kēhā | bāi “ē sāb tō blōta po:stīē | āj(ə) tō ē  
 po:stīā dā cā:ōdri hōēā.”

---

1. or dēbār.

2. or bēnālmāgē.

He gave orders | that within eight days | lazy persons | electing their headman | should present him in the Court|| Lazy persons had a meeting|| All began to say | "There are still eight days | we shall elect our headman | there is no hurry now"|| Acting in this way | the eight days were passed|| The king again gave orders | "If you do not elect your headman within eight days | I shall imprison you all" || These eight days also | passed without result | The lazy persons could not elect their headman|| Now the king imprisoned all the lazy persons | and said | "Whosoever is the laziest *of all* | will be regarded as headman"||

Now all lazy persons | their pipes | and cups of *bhang* and poppyheads | taking | came|| Of winter it was the month | Spreading straw on the ground | they lay down | and filling their pipes began to smoke|| Now that one of the lazy persons felt sleepiness | his pipe fell down | and caught fire|| The straw began to burn slowly|| Seeing this | all other lazy persons | rising up got aside|| Three lazy persons remained sitting|| One of them said | "Come friends | we also may go | Fire indeed nearer and nearer | is approaching"|| The second said—"There is no fear | it is yet at a distance"|| The third said | "Sirrah, be silent now | when talking, do you | not feel drowsiness ? || The king said | "He is the laziest of all|| From to-day he has been made the headman of lazy persons"||

## 8. ji-sarēa la:l.

kise kəmea:r<sup>1</sup> nū | ik: pheri la:l lāb:ea|| ô nē kanc  
 da tukṛa sāmje kə | apne khotie de gal lətkā:ttā|| hun  
 kəmea:r nū | krite miti lāēn dərəoḍ pa:r jana pea||  
 dərəa de kənde | beṛi de:xx ke | ôñē m(ə)lā nū puc:hea |  
 pai “māēn:ū pa:r ləg:ai ki lāēga”|| m(ə)lā nū khotie  
 de gal lātkəda la:l sōna ləg:ea|| ôñē kēha | bai  
 “māē tetiḍ | paesa tēla kuch nī lāenda|| tū māēn:ū  
 ā: kanc da tukṛa de de”|| kəmea:r khus ho gea||  
 cā: la:l khō:l ke | m(ə)lā de hat:h phəṛaēa|| əg:ie m(ə)lā  
 nē | la:l apnē bā:s na:l bān:ā lea||

hun ik bəpāri aēa|| ôñē dek:hea pai bā:s na:l tā |  
 la:l bēn:ea hoēa lāg:əda e|| je sēc:īḍ la:l hoēa | tā paṇj  
 sa:l: sāo rəpə:le da honā e|| ē so:ē ke | m(ə)lā nū puc:hea  
 pai “bā:s na:l bēn:ea hoēa kanc jēha | tṛē bec:ənā e||  
 māē tṛēn:ū ēda mul: | ik: rəpə:la dən:ā ē”|| m(ə)lā  
 nē kēha | “aho ji”|| rəpə:la lāe ke | la:l bəpāri de  
 heval:ie ki:ta|| bəpāri nē apnē seher ja ke | la:l di parəhk  
 kərai | tā ô sēc:ī muc:ī la:l nīk:əlea|| bəpāri nē kəpāṛe  
 cə ləpə:ṭ ke | sēdu:khe cə rak:he cheq:ea||

hun o:s seher de raje nū | la:l di lo:r pai||  
 ôñē tēḍora pherea | pai jide jide pā la:l ho:n|| ô lāe ke  
 mere ko:l ave|| sāre jāori bace | apnē apnē la:l lāe ke |

---

1. or kəmea:r, kəmea:r. 2. or sēdu:xx cə.

### 8. The Ruby with a Burnt Heart.

A certain potter | once found a ruby|| Thinking it to be a bit of crystal he | suspended it about his donkey's neck|| Now once the potter | had to go across a river to fetch his clay|| At the bank of the river | seeing a boat | he asked the boatman | "What will you charge for taking me across"?|| The boatman took a fancy for the ruby hanging by the donkey's neck|| He replied | "From you I | shall not charge any money (*lit.* pice or half-pice) | you give me this piece of crystal"|| The potter was pleased | and instantly taking off the ruby | handed it to the boatman|| Now the boatman tied the ruby to his bamboo||

Now a merchant came|| He saw that with the bamboo indeed | there seemed a ruby to have been tied|| If really it were a ruby | then it must be worth several (*lit.* five, seven) hundred rupees|| Thinking this | he asked the boatman | "The crystal-like thing fastened to the bamboo | do you want to sell?|| I to you its price | a rupee shall give"|| The boatman said | "Yes sir"|| Taking the rupee | he handed over the ruby to the merchant|| The merchant | going to his town | got the ruby examined | Then it truly turned out to be a ruby|| Wrapping it in cloth | the merchant kept it in a safe.

Now the king of that town | stood in need of a ruby|| He announced by beat of drum | "Whoever has got rubies | should bring them to me"|| All jewellers (*lit.* their sons) | bringing their rubies | came to the king||

raje ko:l ae|| ô bəpəri bi aəa|| raje nə sâbde la:l dek:he |  
 pər kɪse da la:l pəsɪnd nā aəa || pʰeɪr bəpəri nū kəha |  
 bai “tū bi ʌpna la:l dɔ:lha” || ô bol:ea | “ji pʌl:ka  
 mul:kar laə|| je θuāq:ə pəsɪnd au | lə:lə:jo | nʌĩ nā sai” ||  
 raje nə puc:hea | “ki mul: ɛ?” || ô bol:ea | “ji paŋj saə  
 rəpə:le” || raje nə kəha, “ə:ha | je la:l hoəa | tā mæ  
 taen:ū | paŋj saə ru:pæ de dēāga” ||

hun jad bəpəri nə kəpə:ra khô:lea | tā ki de:ɪda  
 ɛ | paɪ ɛde c(ə) tā | suā di cutki rʌe gai || ô ləg:ea  
 ro:n | ʌkhe “hæ hæ mere la:l nū ki hoəa” ? || ɛ sun ke |  
 la:l gu:sə na:l bol:ea | ʌkhe “tū ronā ɛ | mera tā ji saɾ  
 ke suā ho gea” || bəpəri nə puc:hea | “ô kɪkərā?” ||  
 la:l kʌɛ:n ləg:ea | “pʌl:ā mæ kəm:eaɪr nū ləb:ea | ô  
 nə mæ:n:ū khot:ə de gal bʌn:ə dɪ:tʌ || pʰeɪr m(ə)lā  
 nə lea | ɔnə bā:s na:l bʌn lea || ô te tʌɛ ɪk: rəpæ nū  
 mul lea | ər hun a tū mərə:sare i paŋj saə rəpæ  
 mul mən:gea || ɛ de:ɪke | mera ji saɾda kə rʌɛda” ? ||

### 9. mədari bap:u.

kɪse hət:mānɪə da | kuɾi muŋda | mədari da təmas:ɪa  
 dek:hən gæ || kə:ar a ke | kuɾi bol:ɪ, | “bira | mədari  
 nə tā | baɾə sɔnə təmas:ə kit:ə | kade ô kəpə:ra heθhō |  
 seo kʌq:ə dənda si | kade ən:ɪr | kade kus | te kade kus” ||

That merchant also came|| The king examined the rubies of all | but did not approve any one's|| He then said to the merchant | "You also show me your ruby"|| He replied | "Sir first settle the price|| If you like it | you may purchase it | otherwise not"|| The king said | "All right | if it were a ruby ; to you I | shall pay five hundred rupees"||

Now when the merchant unwrapped the cloth | what he saw then was | that in it indeed | had been left a pinch of ashes|| He began to lament | saying "Alas ! what has become of my ruby " ? || Hearing this | the ruby said angrily | "You are weeping | my heart forsooth has burnt into ashes"|| The merchant enquired | "How is this ? " || The ruby said | "First I was found by the potter | he tied me to the neck of his donkey|| Then the boatman took me | he fastened me to his bamboo|| From him you purchased me for a rupee | and now for me | you asked only five hundred rupees as price|| Seeing this | *tell me whether* my heart should have burnt or remained ? " ||

### 9. A Juggler Father.

Of a shopkeeper | the girl and boy | went to see the show | of a juggler|| Coming home | the girl said | "Brother | the juggler | forsooth | performed very wonderful tricks | Sometimes from | beneath the cloth | he produced an apple | sometimes a pomegranate|| sometimes one thing | and sometimes another"||



munḡa bolēa | “mēdari nē ki tēmasē karnē ē | jēre  
tēmasē apnā bap:u | hēt:i te baēt:ha kardā ē?” ||  
kuṛi nē puc:hea | “ō kahe jae?” || munḡa bolēa |  
“Apni hēt:i ik pēandā pēa ē || jē koi | dō rupae seṛ  
da kēō mangēda ē | tū bap:u ōde cō | dō rupae seṛ  
da kēō kḷq:ə dēnda ē || jē koi | qū:ṛ rupae seṛ da  
menge | tū ose cō | qū:ṛ rupae seṛ da kēō kḷq:ə dēnda ē ||  
pēamē koi keha i kēō menge | bap:u sḷb tērā da kēō |  
ose pēandē cō | kḷq:ə dēnda ē || hun tū das: | hae kē  
nā bap:u da tēmas:a | mēdari nalō bi sōna?” ||

#### 10. bēmar rahī di kēhanī.

kise thḷḷ | kēlē mēka:n cə | ik: aḷmi rḷēda si ||  
ō de koḷ | ik: rahi aēa || ōnē rahi nū puc:hea | bai  
“tū kṛthe cēlēa ē?” || rahi nē kēha | “mḷē qakḡer  
koḷ jānā ē” || ō nē rahi nū rot:i puc:hi | ēr cār  
rot:iā ōde ēg:ē rak:hē dṛt:iā | a:p kuch sēlunā lēn  
cālēa gēa || ō de sēlunā lēḷḷdeā lēḷḷdeā | rāhi nē  
cār rot:iā kha lāḷā || ō pheṛ hoṛ rot:iā lēḷa gēa | tū  
onē cṛcə | rahi nē sara sēlunā kha chēq:ēa || ō bēcara |  
cār rot:iā rahk ke | pheṛ hoṛ sēlunā lēḷn gēa || jadō  
muṛ ke aēa | tū dek:hea | pai e:s hājret nē | ē cār rot:iā  
muka lāḷā || e:ṣṛā karde karde | ō solā rot:iā kha gēa

---

1. In Ludhiānī the common word for story is *kāṭha*.

The boy replied | "What are the tricks performed by the juggler *as compared to those* that our father | does sitting at the shop?" || The girl enquired | "Of what kind are they?" || The boy said | "At our shop | there is lying a vessel|| If any one | asks for ghee worth two rupees a seer | then father from it | takes out ghee worth two rupees a seer || If any one | asks for *ghee* worth one and a half rupees a seer | then *father* even from that | takes out *ghee* worth one and a half rupees a seer|| Whatever kind of ghee one may ask | of all kinds of ghee *our* father | from that very vessel | does take out || Now tell me | isn't it that our father's trick | is more wonderful than that of the juggler?"||

### 10. Story of a Sick Traveller

In some place | in a lonely house | there lived a man || To him | came a traveller|| He asked the traveller|| "Where are you going?"|| The traveller said | I am going to a doctor"|| He then invited the traveller to dinner | and placed four loaves before him | and himself went out to fetch some vegetable (*i.e.* curry)|| Before he returned with vegetable | the traveller had eaten up all the four loaves|| He then | returned to fetch more loaves | then in the meantime | the traveller ate up the whole vegetable || The poor fellow | placing the four loaves | again went out for more vegetable|| When he came back | he found | that the knave<sup>1</sup> | even these four loaves also | had made away with || Acting thus | he ate up sixteen loaves ||

---

<sup>1</sup>(lit. holy person)

chek:əɾ k̄ɑr vɑlə nē | khěâɾɑ chɑq: dɪtɑ|| phɛr  
 ôde kolō puc:heɑ | pɑi “tū kēɾi gəle | həkɪ:m kol cəleɑ  
 ẽ?”|| ônē kēhɑ | “mǣ koi hɑɪmē di dɑvɑ | lǣɪɑ cəleɑ  
 ẽ|| mǣn:ū p̄ok:h bɪkul nī lɑg:ədi”|| ô bol:heɑ | “ɟɑd tū  
 rɑɟi hoke muɾē | ɛ:s rɑ nɑ āi||”

### 11. cəle darɟi di kəhɑnɪ

ɪk: p̄ɑɾeɑ hoěɑ dɑɾɟi | kɪse pɪnqəcə | kɑm:  
 kɑrdɑ hunda sɪ|| ɪk: dɪn | ôde kol | ɔ:s pɪnqə dɑ mɪjā |  
 cəɟ:ɑ səmɬə:n ɑěɑ|| dɑɾɟi nē ônū huk:ɑ phɛɾɑěɑ |  
 pɑi do tɪn: sɪte lɑ lɑvɛ|| phɛr kēhɑ | “nɑle huk:ɑ pɪ |  
 te nɑle koi gɑl: sunɑ”|| ô bol:heɑ | “\*khəlɪfɑ ɟi | mǣ  
 ɪk: bɑɾɟi əɟǣ:b gɑl: | ɪk kətɑ:b cə kʌl: p̄ɑɾɪ sɪ||  
 dɪl:ɪ(j)ō mǣ kətɑ:b mēgɑi | te ô de cə lɪkheɑ hoěɑ ɛ | pɑi  
 ɟɪdɑ sɪr cɦot:ɑ | te dɑɾɟi ləmbɪ hovə | ô cəɬ:ɑ hunda ɛ||  
 khɑbər nī ɛ gɑl: sɑc: ɛ kə cəuθ”|| dɑɾɟi nē kēhɑ |  
 “nā ɟi | ɛ gɑl: tū | koi nī nā mən:ən ləɟ:heɑ”|| khǣɛr |  
 thɔɾɑ ɛɪr blə ke | mɪjā ɑpnē k̄ɑr tur geɑ|| hun dɑɾɟi  
 soc:ā cə pɑɛ geɑ|| ônū ɑsəl c | ɛ:s gɑl dɑ blətɑ  
 phɪkər sɪ | pɑi ôdi dɑɾɟi ləmbɪ sɪ | te sɪr cɦot:ɑ||  
 ô soc:ən ləɟ:heɑ | pɑi “mǣ kɪ kɑrā?|| sɪr tū mɛrɑ |  
 bɑɾɑ nāi nā bɑnən ləɟ:heɑ|| hā | ɪggɑl (ɪk gɑl) ho sɑkdi  
 ɛ | dɑɾɟi kɑtər ke mǣ ɟɑrɑ nɪk:ɪ kɑr sɑkɑ ẽ|| ɛsɛ  
 khěɑ:l cə | kɑɛncɪ ləb:ən ləɟ:heɑ|| ô kɪdɾe nā ləb:ɪ||

At last the owner of the house | gave up all thought of him || Then he enquired from him | "For what reason | are you going to the physician?" || He replied | "Some medicine of digestion I | am going to get | for I do not have appetite at all || He said | "When you come back after recovery | do not pass by this way" ||

### 11. Story of a Foolish Tailor

A literate tailor | in some village | used to do his business || One day | to him | the headman of that village | came to get his shirt sewn || The tailor handed him the pipe | so that he may have two or three puffs | and then said | "While you smoke you may also tell me some story" || He replied | "O worthy Khalifa | a very strange thing I | read in a book yesterday || I had sent for the book from Delhi | and it is written therein | that whosoever has a small head | and a long beard | is *always* foolish || I do not know whether it is true or not" || The tailor replied | "No Sir | this thing indeed | no one is going to believe" || Well | after sitting for a short time | the headman went home || Now the tailor was absorbed in thoughts || In reality he | was much concerned at this | that his beard was long | but head was small || He thought | "What should I do ? || My head indeed | cannot become bigger || Of course one thing is possible | I can make my beard shorter by trimming it" || In this very thought | he began to look for the scissors || It could not be found anywhere ||

əkhi:r Akke | ləcari nāl | ho:r əla:j so:ceə|| diva bāl  
 ke apnī dāri de neṛe ləanda|| khəb:ə ha:tʰ nāl dāri |  
 pha:ri | er sə:je ha:tʰ diva|| ōda matləb si | pai  
 jara:kə dāri cho:tʰi ho jae|| ag: ləg:ən sa:r | cheti  
 cheti hattāi pāṭ:ə gai|| ōnē apnā hattā bəcā lēa | er  
 dāri chaq:ə diti|| sari dāri jal gai|| ōnū ba:ri sarəm ai |  
 er khə:l kərən ləg:əa|| pai sə:ī | mūc:ī jo kuch o:s  
 kəta:b cə lkhəa hoəa si | birkul thi:k si|| ēde cə ki  
 cəu:th ɛ | mǣ ba:ra cə:ləpana kit:a||

## 12. ik: sahukar te ō de k'oṛe.

\*əmbərsar sʰer c | ik: sahukar rāḍa si|| ō nū  
 khə:l pae gea | pai “je mǣ k'oṛa rək:hā | tā lo:k  
 meri ba:ri iṛet kərən ge”|| o:s thǣṣ sa:l de sa:l | ik:  
 pa:ri mēla lag:əda ɛ|| pāḷ:ā tā | ō mēle c(ə) ja ke |  
 (or mēlējja ke) kīna cīr de:xdā rēha | phe:r chek:əṛ |  
 ō nē | ik: sōni er te:j k'oṛi mul lai|| ranj bəl:ṣ | ō kali  
 sʰā si | te cəkən nū | hāva nalṣ bi te:j|| dīl tā ōda  
 ba:ra khus si|| apnē sare januā nāl ōdi gal: karda  
 si | pai “cāl:ə | meri k'oṛi de:kh lāe | bāva sōni ɛ”||

ik: dīn | ōnū kṛte | bānde janā pea|| səhi:s nū  
 sad:ə ke | ba:ri tēgi:d kit:i | pai “ēdi cəngi tērā rak:hi  
 karī|| kīse o:pre a:dmi nū nā neṛe lā:n dāi”||  
 səhi:s bol:ea | “toba | jī|| mēja:l ɛ | mǣ tā thūaq:ə

At last being tired | with helplessness | he thought of another remedy|| Lighting a lamp he brought it close to his beard|| He seized his beard with the left hand | and the lamp with the right hand|| His object was | that the beard may become a little shorter|| As soon as *the beard* caught fire (lit. fire began) | it reached quickly upto the hand|| He forsooth saved his hand | but let hold of the beard|| The whole of the beard was burnt || He felt greatly ashamed and began to think | that really | what was written in the book | was quite correct|| There is no doubt in it that I have committed a great folly" ||

## 12. A Merchant and His Horses

In the city of Amritsar | there lived a merchant|| A thought occurred to him | "If I keep a horse | people will respect me very much"|| At that place | every year | a big fair is held|| At first forsooth | going to the fair | he kept looking for a long time | then finally he | purchased a beautiful and fast mare|| As to colour | she was dark black | and as to pace | *she was* faster even than wind|| He was indeed pleased at heart|| To all his friends | he talked of her | thus "Come! *and* see my mare | she is very beautiful" ||

One day | perchance he | had to go on a journey|| Calling the groom | he enjoined on him | "Guard her very carefully || Do not allow any stranger to come near her"|| The groom replied | "Good gracious Sir|| Is it possible *that one can harm her* | I forsooth

āḍ:n tāi | sāḍ:n bi nī ləg:ea''|| ē gal:ə sun ke | ō  
 tesən nū tɪr gea | te tɪgət ləe ke | dūq:ə cə blə gea||  
 ose gəq:i də neɾe | ɪk: ōda la:r kb̌ľrasi|| səl:am  
 karke | puc:hən ləg:ea | pai "tū suk:h nəl | kɪt:he  
 cəl:ea ē''|| ō nē kēha | "gūjṛāvale jānā ē''|| ō  
 bolea | "māē tā \*bajirabad jānā ē|| calo phe:r  
 kət:he bəet:hie''|| ō nē kēha | "māē tā əg:ə blət:ha ā''||  
 akhe "ē kɪd:ər di gal: ē | ʌet:he a kə blə ja''|| khæ:r  
 klə sun ke | ō nū ose gəq:i cə bətha lea||

rā cə gal:ī ləg:ə pae|| ōda do:st ak:hən ləg:ea—  
 pai "toba, bai | Δj: kəl da bəɾa "khot:ta sənā ē|| jər:ā  
 gəl:ā hun sunīdīā ən | saq:ə mā pēɔ de bel:ə | kadi  
 nāl si hundīā''|| "keho jāl:ā gəlā? koi əcərj gal:  
 hoi ē''|| ō nē kēha | "lāe bai | māē tæ:n:ū  
 bɪlkuɪ nāmī gal: | sənāḍ:nā ē|| \*bəl:u co:r di gal: tā  
 nāl nā sunī hōnī?|| ō tā cori lai | ʌeq:ə masahur ho  
 gea ē | pai ki dəs:ā''||

sahuka:r nē puc:hea | "kɪstrā di cori karda  
 ē''?|| ō nē kēha | "chəq:əda tā kɪse tərā di bi  
 nālhi | pər bləɔta sād:k | təg:ə kəoɾe ləe ja:n da ē''||

ē gal: sun ke | sahuka:r da tā trā nɪkəl gea||  
 puc:hən ləg:ea | "kɪt:he rāēda ē''|| ō bolea | "kəar  
 tā ō da \*harəɾ ē | pər cori seher cə bi bləɔt karda ē'' |  
 sahuka:r bəcare da ranɟə pila ho gea|| kʌən ləg:ea||  
 "meri ɪk: kharɪo sōnī kəoɾi | nāmī khərid:i hoi ē||

until you return | shall not even go to sleep" || Hearing this thing | he left for the station | and purchasing a ticket | got into an Inter-class (lit. one and a half) compartment ||

Near that very carriage | there stood a friend of his || Greeting him | he enquired—"God bless you (lit. with welfare) | where are you going?" || He said | "I am going to Gujranwala" || He added | "I forsooth am going to Wazirabad | come then let us sit together" || He said | "I indeed have taken a seat in a front carriage" || "What does this mean? | come and take a seat here" || In short after some discussion | he made him to sit in that very carriage ||

On the way they began talking || His friend said | "Good gracious, friend | the age of now-a-days is very bad || The things that are heard now | in the time of our parents | never happened" || "What kind of things? Has anything strange taken place?" || He replied | "Look friend | quite a new thing to you I | am going to relate || *I believe* you have not heard the story of Ballu thief || Have you? | For theft indeed he | has become so notorious | that I *don't know* what to say" ||

The merchant asked | "What kind of theft does he commit?" || He replied | "He does not omit any kind | but a great fancy | he has for stealing cattle and horses ||

Hearing this thing | the merchant was startled (*lit. his startledness went out*) || He further asked | "Where does he live?" || He replied | "His home indeed is at Harar | but he often commits theft in the city itself" || The poor merchant's complexion turned pale || He said | "There is a very beautiful mare of mine | newly bought ||



kîdre ôda tã t.ëa'n nã kare''|| ôde do:st nê kêha |  
 pai "karda tã blôta eho i e|| læq:a sêanã e | pai  
 ônũ sarêã de ut:hên blæt:hên da | pata rãêda e||  
 jad kîse nê bânqe jãnã hunda e | tã bi ô pata la lenda  
 e|| phe:r p.amê dîm hove p.amê ra:t | ô uq:ikda e  
 jad tãî (jattãî) nãok:r nã sãõ lãẽ:n|| phe:r cup: cæpit:a  
 ænder ba:da e | ær ræs:a khô:l ke|| t.æg:e jã (Ja) k.o:re  
 nũ læ jãnda e|| ô de do tîm sat:hi bi æn | kîse de  
 hat:h | kîse du:r de pînd to:r dînda e | ær a:p blæt:ha |  
 tæmas:a de:xda e''||

sahuka:r bæcara pea tarphe | par ki kare? |  
 qa:g-geq:i b.cæ blæt:ha si | te geq:i nê \*læhã:r ja ke  
 khâ:nã si (kha:nã si)|| khæ:r læk:ha sukhala | bel:a  
 lãn gea|| \*læhã:r pãõ:c ke | c.æt: ut:r gea|| do k.ante  
 uq:iknã pëa | phe:r \*æmbæsar jainvãli geq:i mîli||  
 ô si lokel | pãõnê tîm k.antêã cæ \*æmbæsar  
 pãõ:c:i|| tesæn tō jæk:a kit:a|| jæk:evale nũ kêha |  
 pai k.o:ra dab:æ ke netha|| k.ar pãõ:c ke | kã:l  
 na:l | dunã p.æ:a dæt:a | te ænder ba:rea|| ba:rdêã sar |  
 tæbel:e bal na:jær kit:i | dek:hêa pai khãli e|| hun tã  
 khâ:n di bi sæt:êã nã rahi|| puc:hdeã puchdeã  
 (pusdeã) | molum hoea | pai ik: nãok:r rot:i kha:n  
 gea si|| du:ja blæt:ha k.o:ri di rak:hi karda si||  
 ôdi jara ak:h lag gai|| bas: jad agla nãok:r mu: ke  
 aëa | tã klæn læ:gea | "ut:h oe ba mærea | k.o:ri kit:he e?"||

God forbid lest he thinks of her" || His friend said |  
 "This is exactly what he often does || He is so wise | that  
 about the actions of all he | keeps himself well-informed ||  
 When one has to go on a journey | he gets the news even  
 then || Then be it day or night | he waits  
 till all servants are asleep || Then he silently  
 enters in | and unfastening the rope | takes away the cattle or horse ||  
 He has two or three companions also | and through some  
 one | sends it to a distant village | and himself remaining  
 behind | enjoys the fun" ||

The poor merchant became very uneasy | but what could he do? ||  
 He was sitting in a mail train | which had to stop at Lahore ||  
 Well | somehow or other (*lit.* with difficulty or ease) the time  
 passed || Reaching Lahore | he at once got down || He had to wait two  
 hours | then he caught a train going to Amritsar ||  
 That was a local train | and reached Amritsar in two and three quarters  
 of hours || He hired a *yakka* at the station | and asked the driver  
 to urge on the horses || Reaching home | with haste | he  
 paid double the fare | and went inside || Immediately on entering |  
 he looked into the stable | and found that it was empty || Now  
 he had not left strength enough to stand even || On enquiring |  
 he learnt | that one of the servants had gone to take his  
 meal | the other was watching the mare || He  
 fell asleep for a while || In short when the first servant came  
 back | he said | "Get up O senseless one | where is the mare? ||

ho:r ki dəs:ənũ si?|| ô da koi pata nĩ læg:ea||  
 kın:a ɛr sahukɑ:r | puls kolō bi tɛla:s kərɔ̃dɑ rɛha||  
 puləsvaləũ nê kai a:dmĩã nũ pharɛã bi | par kɪse  
 kolō cori da pata nã læg:ẽa||

k.ɔɽi di cori da | sahukɑ:r nê læq:a gam kit:a |  
 pai sarẽã nũ jekɪn ho gea | hun ẽ nê jɪũde ji | kade  
 k.ɔɽi nɔĩ rəkɪhɪ | ər sɛ:ɪ mʊc:ĩ ô nê ɒtɪh dəs bɔ̃re  
 rəkɪhi bi nɔhĩ|| ətɪhã dəsã bɔ̃rẽã magrō | phɛ:r ôdi  
 rəkɪhɛn di slâ hoi|| læ:tki | ônẽ ɛɽ:a k.ɔɽa | \*gʊjratɔ̃  
 mʊl lea|| ô bi maɽa nɔĩ si|| ô de c(ə) phagət læn:ɪ  
 kasər si | jo bɛg:ɪ te gɪjɛã hoẽã nɔĩ si|| tã bi ônẽ kɛha |  
 je do tɪn phɛrɪ joɽãge | tã gɪjɛ jau||

jad ônũ joɽã | tã ɛstrã turea | pai jãnĩ sai um  
 eho kãm: kardɑ rɛha ɛ|| sahukɑ:r bi kɔ̃lɛn læg:ea | ẽ tã  
 ɛɽŋga ma:l thɛãã|| ɪk: dɪn ô kɪse pɪnq | ɒpɪ sam:ĩ  
 kolō rɛpɛkɛ læ:n gɛã|| jandi phɛrɪ tã k.ɔɽa thɪk gɛã  
 si | pər ɔ̃dɛ hoe | khɒber nĩ | ô nũ ki ho gɛã | ɪk:ɔ  
 phɛrɪ mũjo:r nɛtɪhɛn qɔ̃lɛ pea|| sahukɑ:r nê | sara  
 jo:r la ke | bag:ã khɪc:ĩã | pər k.ɔɽa nã mɛnɛã||  
 ɛkɪhɪr | rã de kɛndɛ | bɛg:ɪ ultɑ dɪtɪ|| sahukɑ:r te  
 sɛhɪs | sɪr p.ɑ:r qɪg pɛ|| jad ônã nũ sɪrt ai | qɪgde  
 t.ɔ̃ɛdɛ hɔ̃lɪ hɔ̃lɪ | k.ɑr pɔ̃ɔ̃ce|| tɪn: ɛtɪvare | mɛnɛã  
 te lɛmbe pɛ rahe|| ô [k.ɔɽa | kɪse jat: koɪ |  
 bɛ:c dɪtɪa||

phɛ:r bi ɪk: bari | ônẽ k.ɔɽa mʊl lea | la:l

What more could he say? || No trace of her was found | For a long time the merchant | had a search for her made by the police || The police even arrested several persons | but from none any clue of the mare | was found||

Theft of the mare | the merchant grieved so much | that all became sure | that now during his life time | he will never keep a mare | and truly indeed he did not keep for several (*lit.* eight, ten) years|| After some years | he again thought of keeping one || This time | a white horse | he purchased at Gujrat || That too was not bad || In him there was only this defect | that he had not been trained (*lit.* accustomed) to *draw* a trap|| Even then he thought | "If twice or thrice we yoke *him* | he will get accustomed"||

When he was yoked | he went in such a way | as if his whole life | he had been doing the same thing || The merchant also thought | "This is a very good investment" || One day to some village he | went to receive money from a debtor of his|| When going (*i.e.* on the way there) the horse went quite right | but when returning | one does not know | what became to him | all of a sudden he began to run headstrong || The merchant | with all his strength | pulled the reins | but the horse did not yield || At last | at the side of the road | the *horse* upset the trap|| The merchant and the groom | fell down headlong|| When they recovered consciousness | stumbling and falling | slowly and gradually | they arrived home|| Three weeks they remained confined (*lit.* lying) to beds || This horse | to a Jat | was sold ||

Even once again | he purchased a horse | of red

ran̄da|| p̄l̄e:ā tā ô thi:k janda reha | magrō ak:he  
 n̄l̄i si lag:da|| ōnū ik: cabək səva:r ko:l p̄e:jea | te  
 rəpa:je bi b̄a:ge kharc kit:e|| ô de p̄ic:hō  
 kuch thi:k turda rēha|| phe:r ô nū rəs̄oli ho gai|| ik: ra:t  
 k̄o:ra khəra:s cə rēha|| agle d̄in jad səbe:r sa:r |  
 səhi:s ut:hea | tā ki de:xda e pai k̄o:ra marea pea e||  
 ē de p̄ic:hō | sahuka:r nē k̄o:ra rək:hən | di s̄l̄ō kh̄adi||

---

colour || At first he used to go right | but later  
 he did not obey the orders || He sent him to a horse-trainer | and  
 spent a lot of money || After this he (*i. e.* horse) went right for  
 some time || Then a swelling appeared on him || One night  
 the horse remained in a mill || Next day early in the morning when |  
 the groom got up | he saw that the horse was dead ||  
 After this | the merchant | took an oath never to keep a horse ||

---



## VOCABULARY.

The alphabetical order of the phonetic symbols is: ə, ʌ, ɑ, b, c, s, d, ɔ, e, ɛ, f, g, h, i, j, k, l, m, n, p, ɳ, o, p, r, ʃ, s, t, θ, t, u, u, v, x. The signs [ ~ ], [ ˙ ], [ ʌ ] and [ : ] do not affect the order.

əcarij *adj.* surprising

ec:ha *adj. m.* well, *interj.* all right, is it so?

edalet *s. f.* Court of justice.

eg:a *s. m.* front, -e *adv.* in front

ejas:b *adj.* strange

ekba:r *s. m.* newspaper

ekhi:r *adv.* at last

ela:j *s. m.* remedy

\*əmbərsar *s. m.* Amritsar.

ən *v. III pl.* are

ən:a *adv. m.* blind

əna:m *s. m.* gift, present, prize

əna:r *s. m.* pomegranate

əndər *prep., adv.* in, inside

ər *conj.* and

esa:n *adj.* easy

əthb(v)ara *s. m.* week (lit. 8 days).

əva:j *s. f.* sound, noise

ʌed:ər *adv.* on this side.

ʌeq:a *adj. m.* so big, so large

ʌemē *adv.* thus, so, in vain

ʌen:-a *adj. m.* so much.

—ec *adv.* in the meantime.

ʌet:he *adv.* here

ʌe:tki *adv.* this time

ʌg: *s. f.* fire

ʌgla *adj. m.* first

ʌj: *adv.* to-day;—kʌl: *adv.* now-a-days

ʌk: *v. i.* be tired

ʌk:h *s. f.* eye, *pl.* ək:hā

ʌkhe *conj.* that, saying

ʌō *v. II pl.* are

ʌok:ha *adj. m.* difficult

ʌo:n *inf. of a* 'come'

ʌo:nge *v. Fut. III pl.* they will come

ʌpn-ā *adj. m.* own

ʌsəl *s. m.* reality

ʌsī *pron. (direct)* we

ʌth *adj.* eight

a *v. i.* come

â *adj. pron.* this

a:dmi *s. m.* man

aēa *past tense from a* 'come'

aho *interj.* yes

akh *v. t.* tell

a:kha *s. m.* saying, advice

aļ:e (from a) we may come.

a:lkes *s. f.* drowsiness

a:p *pron.* self; ap:ā we

bāca: *v. t.* save

bāc:a *s. m.* child

bācara *adj. m.* poor, helpless

bācha: *v. t.* spread

bāgea:ʃ *s. m.* wolf

bāg:i *s. f.* trap, coach

bēha: *v. t.* cause to sit, seat.

\*bājirabād *s. m.* Wazirābād



**bəjo:g** *s. m.* separation  
**bəkh'sa:** *v. t.* cause to be forgiven  
**bəki:l** *m.* pleader  
**bəl:ō** *prep.* from, with respect to

**\*bəl:u** *s. m.* Ballū, the thief  
**bəma:r** *adj.* sick  
**bə'na:** *v. t.* make  
**bəpari** *s. m.* merchant  
**bər'la:p** *s. m.* lamentation  
**bə'tha:** *v. t.* cause to sit, seat  
**baca** *s. m.* child  
**bāe** *v. i.* sit  
**bāēgi** *s. f.* a pole with slings at both ends for carrying loads  
**bāe:th** *v. i.* sit  
**bāe:m** *s. m.* through, idea, fancy.  
**bai** *conj.* = **pai** 'that'

*interj.* Friend! brother!

**baI** *prep.* towards  
 1. **ban** *v. i.* become  
 2. **ban** *s. m.* forest  
**bān:(ə)** *v. i.* bind  
**banōbā:s** *s. m.* exile, banishment  
**bāō:t** *adj. adv.* much; also **bāōta**  
**bāra** *s. m.* year  
**barka** *s. m.* leaf, page  
**barəs** *s. m.* year  
**baṛ** *v. i.* enter  
**baṛa** *adj. adv.* big, large; greatly  
**bas(:)** *adv.* In short; enough  
**ba** *s. f.* sense; — **marea** *adj. m.* senseless.  
**baba** *s. m.* saint

**bāba** *interj.* welldone; *adv.* extremely

**ba:cca** *s. m.* king  
**ba:g** *s. f.* rein  
**bahər** *adv.* outside  
**ba:l** *v. t.* light  
**ba:n** *s. m.* arrow  
**bānq-a** *s. m.* stranger; (journey!)  
 -e **ja** *v. i.* go abroad  
**bap:u** *s. m.* father  
**ba:r** *s. m.* day, time, turn; -i *s. f.* turn, time.

**bā:s** *s. m.* bamboo  
**ba:t** *s. s.* distance  
**be:c** *v. t.* sell; **bec:ea:** sold  
**be:l** *s. m. f.* leisure  
**bel:a** *s. m.* time  
**ber:i** *s. f.* boat  
**bic(:)** *prep.* in  
**birkul** *adv.* at all, altogether  
**bi** *adv.* even; also, too  
**bib:a** *s. m.* darling, child  
**bir** *s. m.* brother  
**bir:t** *v. i.* pass; *with ja id.*  
**bo:l** *v. t.* speak; *s. m.* word, speech  
**būda** *adj. m.* old, aged (f.-i)  
**bu'la:** *v. t.* to call, summon

**c(ə)** *prep.* in, between  
**cəg:a** *s. m.* shirt  
**cə:l:a** *adj. m.* foolish  
**cənga** *s. m.* good, well  
**cəpit:a** *adv. m.* (word added to cup:) silently.  
**cəgṛa** *s. m.* quarrel, dispute.

cak: *v. t.* lift.  
 cal: *v. i.* walk, go, start.  
 c<sub>o</sub>al:(ə)pana  
 c<sub>o</sub>al:(ə)p(ə)na } *s.m.* foolishness.  
 caodā *adj.* fourteen.  
 cāodri *s. m.* headman.  
 caohā *adj. (obl. pl.)* all the four.  
 cāonā *I sing.* 'wishing' *see* cā.  
 cāt: *adv.* at once.  
 cā *v. t.* wish, desire.  
 cabək-sevār *s. m.* trainer of horses.  
 car *adj.* four -e (*dir. pl.*) all four.  
 ce = (c+e) *prep.* in+even.  
 cetā *s. m.* memory  
 -e kār *v. t.* commit to memory.  
 chaq: *v. t.* leave.  
 chat: *s. f.* chest, breast.  
 che *adj.* six.  
 chek:ər *adv.* at last, finally.  
 chet: *adv.* soon, quickly, earlier.  
 chotā *adj. m.* small; younger.  
 chut: *s. f.* leave.  
 cir *s. m.* delay, time.  
 cita *s. f.* pyre.  
 citā *adj. m.* white.  
 cō *prep.* from within, from among.  
 cor *s. m.* thief; -i *s. f.* theft.  
 cuk: *v. t.* lift; finish.  
 cup: *adj.* silent *with* cəpitā *adv.* *m.* silently.  
 cutki *s. f.* pinch.  
 c<sub>o</sub>uth *adj. adv.* false; *s. m.* falsehood.

dəle *v. I pl.* 'we may give' *see* de.  
 də'kha: *v. t.* show.  
 dəli:l *s. f.* argument.  
 dən:ā *I sing.* 'giving' *see* de.  
 dēda *pres. part.* (from de) giving.  
 dərbar *s. m.* court.  
 dēra *s. m.* river.  
 dētā *past part.* (from de) given.  
 dēvali *s. f.* The Diwālī festival.  
 dāb: *v. t.* press.  
 dāi *v. II Sing.* 'let thou give'.  
 dām *s. m.* breath.  
 dārj: *s. m.* tailor.  
 das *adj.* ten -ā *Obl. pl.*  
 dās: *v. t.* tell.  
 dāva *s. f.* medicine.  
 da *perp.* of.  
 dār: *s. f.* beard.  
 dāva *s. m.* suit, case.  
 de *v. t.* give.  
 de'kh *v. t.* see.  
 de:r *s. f.* delay.  
 desənkala *s. m.* transportation, exile, banishment.  
 de:tta = de dētā.  
 dīl *s. m.* heart.  
 \*dīli *s. f.* Delhi.  
 dīn *s. m.* day.  
 dmda *pres. part.* (from de) giving.  
 dītā *past part.* (from de) given.

*diva* *s. m.* lamp.  
*do* *adj.* two; -*hā* *obl. pl.*;  
 -*mē* (*dir. pl.*) both; also *don:ō*.  
*do:st* *s. m.* friend.  
*dukh* *s. m.* trouble, inconvenience.  
*dukhi* *adj.* distressed, troubled.  
*duṛa* *adj. m.* second.  
*dunā* *adj. m.* double.  
*du:r* *adj.* distant; *s. m. f.*  
 distance.  
*qāe* *v. i.* be engaged, begin  
*qar* *s. m.* fear; *v. i.* fear, be  
 afraid.  
*qā* *s. m. f.* overtaking, catching.  
*qā de* *v. i.* be overtaken, be  
 caught.  
*qā:k* *s. f.* mail (train).  
*qā:kdar* *s. m.* doctor, physician.  
*qig* *v. i.* fall.  
*qo:b* *v. t.* immerse, dip.  
*qoq:a* *s. m.* poppy-head.  
*qūq:a* *s. m.* (lit. 1½ time) Inter-  
 mediate compartment of a  
 railway carriage.  
*qūṅga* *adj. m.* deep.  
*qū:r* *adj.* one and a half.  
*e* *adv.* even, only (used as  
 suffix).  
*ē* *pron.* this.  
*ed:ā* *adv.* in this way.  
*eho* *pron.* this very, this same.  
*e:s* *pron. obl. sing. of ē*.  
*ε* *v. III sing. (from ho)* is.

*ē v. II, I, sing. (from ho)*; art,  
 am.  
*gēb:a* *s. m.* centre.  
*gaq:i* *s. f.* carriage, train.  
*gāl:i* *adv.* in talk.  
*gāmānqi* *s. m.* neighbour.  
*gāl* *s. m.* neck, throat.  
*gāl:* *s. f.* thing, matter, affair.  
*gāl:i* *s. f.* street.  
*gam* *s. m.* sorrow.  
*gardən* *s, f.* neck.  
*garḡar* *s. m. f.* gurgling noise.  
*geo* *past part. (from ja)* gone.  
*gid:ar* *s. m.* jackal.  
*gidr:* *s. f.* jackaless.  
*gî:r* *v. i.* be accustomed.  
*g:r* *v. i.* fall.  
*\*gita* *s. f.* The Bhagvad Gītā.  
*god:i* *s. f.* lap.  
*\*guṛat* *s. f.* Gujrāt.  
*\*gūprāvala* *s. m.* Gujranwala.  
*gus:a* *s. m.* anger.  
*haki:m* *s. m.* physician.  
*hemesā* *adv.* always.  
*het:i* *s. f.* shop.  
*hetmānīā* *s. m.* shopkeeper.  
*hevalē* *adv.* in care (of)  
*with kar v. t.* hand over.  
 1. *hæ* *interj.* alas!  
 2. *hæ* *emphat. form of ε* = is.  
*hæ* *emphat. of æ* am.  
*hajrēt* *s. m.* knave (lit. holy  
 person).  
*hāoka* *s. m.* deep sigh; bereave-  
 ment.

**haoli** *adv.* slowly.  
**harəṭ** *s. m.* name of a village.  
**harja** *s. m.* compensation, damage.  
**hath** *s. m.* hand; *prep.* through.  
**hava** *s. f.* air, wind.  
**hā** *adv. interj.* yes.  
**hajər** *adj.* present.  
**hajmā** *s. m.* digestion.  
**hāl** *s. m.* matter, condition.  
**hār** *s. m.* wreath, garland.  
**hat:hi** *s. m.* elephant.  
**he** *interj., particle of address* o.  
**he:rba** *s. m.* separation.  
**he:th** *prep., adv.* below, under.  
**hethā** *prep. adv.* below, under.  
**hirən** *s. m.* deer.  
**ho** *v. i.* become.  
**noēa** *past part.* of **ho** become.  
**homā** *I sing.* I may become.  
**ho:r** *adj.* more, other.  
**hukəm** *s. m.* order.  
**huk:a** *s. m.* pipe, hubble-bubble  
**hun** *adv.* now; **-ē** *adv.* just now  
**h:ət** *s. f.* respect, honour  
**ik:** *adj.* one; **-o pheri** *adv.* all of a sudden; **-pheri** *adv.* once  
**i** *emph. particle* self, same, even  
**jək:a** *s. m.* two-wheeled conveyance  
**jək:n** *s. m.* belief  
**jəngəl** *s. m.* forest

**jəba:b** *s. m.* answer, reply  
**jad** *adv.* when  
**jal** *v. i.* burn, be (burnt)  
**jam:** *v. i.* be born  
**jana** *s. m.* man, person  
**jāri** *s. m.* jeweller  
**-baca** *s. m.* son of a jeweller  
**jara** *adj. adv.* little  
**\*jasrət** *s. m.* Daśaratha, father of Rāma  
**jat:** *s. m.* Jat, person of Jat tribe  
**ja** *v. i.* go  
**janda** *pres. part.* (from **ja**) going  
**jānī** *conj.* as if  
**janū** *s. m.* acquaintance, friend  
**je** *conj.* if  
**jēha** *adj. m.* like, similar  
**jər** *pron. rel. (dir. sing.)* who, whoever  
**jis** *pron. rel. (obl. sing.)* whom  
**jit:he** *adv. rel.* where  
**1. ji** *particle of respect* sir; respected  
**2. ji** *s. m.* heart, mind  
**3. ji** *adj. f.* from **jəa=jēhe**  
**jī** *pron. rel. (obl. sing.)* whom  
**jūde** **ji** *adv.* in life  
**jo** *adv.* when, that  
**jo:r** *s. m.* strength, power  
**jo:ṭ** *v. t.* yoke, harness  
**ju:n** *s. f.* birth, life  
**Ja** *conj.* = **jā** or  
**Ja:r** *s. m.* friend

1. *kə* *conj.* or
2. *kə* *adv.* about
- kəhanī* *s. f.* story, tale
- kəljə* (*I pl. from kâlē*) 'we may say
- kə'la* *adj. adv. m.* alone, lonely
- kəmə'edār* *s. m.* potter
- kənda* *s. m.* edge, side, bank
- kəntā* *s. m.* hour
- kəp'rə* *s. m.* cloth
- kə'ra:* *v. t.* cause to be done
- kəta:b* *s. f.* book
- kə'tha* *adj. adv. m.* together, united
- kətorā* *s. m.* metallic cup
- kad* *adv. inter.* when?
- e* *adv. indef.* ever, at any time
- kāḍ:* *v. t.* turn out, take out, solve
- kāṣ* *v. t.* tell, say
- sun ke* after persuasion
- kāṣ:d* *s. f.* imprisonment
- kānci* *s. t.* pair of scissors
- kāhi* (*f. of kēha*) how?, of what sort?
- kāl:* *v. t.* send
- kāl:* *adv., s. f.* yesterday; tomorrow
- kām:* *s. m.* work
- kānc* *s. m.* crystal, glass
- kar* *v. t.* do
- kār* *s. m.* house *adv.* at home
- karetta* = *kar* *det:ā*
- karke* *prep.* by reason of
- kārā* *s. m.* pot, vessel

- kārī* *s. f.* 24 minutes
- kāṣer* *s. f.* defect
- kātər* *v. t.* cut, trim
- kātha* *s. f.* story, tale
- kāt:* *v. t.* cut
- kāt:h* *s. m.* meeting
- kā'l:* *s. f.* haste, hurry
- kālā* *adj. m.* black
- kāli* *s. f.* hurry
- kālā* *s. m.* heart
- ke* *sign of gerundial participle*
1. *kēha* *adj. inter. m.* of what kind?
2. *kēha* *past tense of kāṣ*
- kāeo* *s. m.* clarified butter, ghee
- kēra* *pron. inter. (dir. sing.)* who? which?
- khəb'ā* *adj. m.* left, not right
- \**khelipha* *s. m. (lit. Caliph)* common title for a barber, tailor etc.
- khərab'i* *s. f.* mischief, fault
- khəra's* *s. m.* flour-mill
- khəri:d* *v. t.* purchase
- khābər* *s. f.* news
- nī* no news: no one knows
- khāḍ:* *s. f.* cavern
- khāṣēr* *interj.* well!
- khār(ə)c* *v. t.* spend
- khāra* *adj. m.* good, excellent
- khāṛ* *v. i.* stand
- khārka* *s. m.* noise
- kha* *v. t.* eat
- khāl:i* *adj.* empty

- khea:l** *s. m.* thought  
**kheāṛa** *s. m.* pursuit, thought  
**khec:əl** *s. f.* trouble  
**khē:l** *v. t.* play  
**khic:** *v. t.* draw, pull  
**khô:l** *v. t.* open, unfasten  
**khot:a** *s. m.* donkey  
**khot:a** *adj. m.* bad  
**khus** *adj.* pleased  
**khû** *s. m.* well  
**kîd:ər** *adv. inter.* in what direction? whither?  
**kik:rərā** *adv. inter.* how?  
**kimē** *adv. inter.* how?  
**kin:ā** *adv.* how much? good deal  
**kise** *pron. indef. (obl. sing.)*  
     some  
**kist(ə)rā** *adv. inter.* how?  
**kite** *adv. indef.* somewhere,  
     once  
**kit:he** *adv. inter.* where?  
**ki** *pron. inter.* what?  
**kit:a** *past. part. (from kar)*  
     done  
**klū** *adv, inter.* why?  
**koi** *pron. indef. (dir.)* any one,  
     some  
**ko:l** *prep.* near  
**keoṛa** *s. m.* horse  
**keoṛi** *s. f.* mare  
**kuch, kus** *pron. indef.* anything  
**kuṛi** *s. f.* girl  
**kus** *pron. indef.* anything  
**ku:k** *s. f.* cry—**mar** *v. i.* shriek,  
     cry  
**ləcari** *s. f.* helplessness  
**lēg:a:** *v. t.* cause to pass or  
     cross  
**\*lēhəo:r** *s. m.* Lahore  
**ləje** *I pl. (from ləε)* we may  
     take  
**ləmba** *adj. m* long  
**ləpe:t** *v. t.* wrap, roll  
**ləṛai** *s. f.* quarrel  
**lāb:** *v. t.* find, search  
**\*lächmən** *s. m.* Lachman, Rāma's  
     brother  
**ləε** *v. t.* take; *interj.* lo! look!  
     —**phē:r** *interj.* look! behold  
**lāg:** *v. i.* attach, begin  
**lāi** *prep.* for  
**lāmāge** *I pl. fut. (from ləε)*  
     we shall take  
**lāng** *v. i.* pass, go by  
**lāt(ə)k** *v. i.* hang  
**lāve III** *sing. (from ləε)* he  
     may take  
**lā:l** *s. m.* ruby; *adj.* red  
**lām }** *adv.* aside  
**lām:ō }**  
**lēəo:n** *infinitive from lea*  
**lea:** *v. t.* bring, fetch  
**likh** *v. t.* write  
**lo:k** *s. m.* people  
**lokəl** *adj.* local (train), slow  
**lo:r** *s. f.* need  
**lorida** *pres. pass. part. (from*  
     **lo:r)** is needed  
**lua:** *v. t.* cause to be applied,  
     cause to be dug (well etc.)

mādari *s. m.* juggler  
 māga: *v. t.* send for  
 mähin:a *s. m.* month  
 mēja:l *s. f.* strength, power  
     —e is it possible?  
 mēka:n *s. m.* house  
 m(ə)lā: *s. m.* boatman  
 mēlu:m *adj.* known  
 mēnja *s. m.* bedstead  
 mē *pron. I*  
 mālē *pron. emph. I (used before bi)*  
 magər *prep. after.*  
 magrō *adv.* afterwards.  
 mān: *v. t.* obey.  
 mānā *adj.* prohibited, prevented.  
 māng *v. t.* ask.  
 mar *v. i.* die.  
 masahu:r *adj.* famous, notorious  
 matlēb *s. m.* object.  
 mā *s. .* mother.  
     — *peo s. m.* parents.  
 malək *s. m.* owner.  
 mām:ā *s. m.* maternal uncle.  
 ma:r *s. f.* beating; *v. t.* beat,  
     kill, shoot.  
 maṛa *adj. m.* bad.  
 mel:a *s. m.* fair.  
 mera *pron. adj. m.* my, mine.  
 mīl *v. i.* meet, be allowed.  
 mīti *s. f.* earth.  
 mīlā *s. m.* headman; priest.  
 mōd:a *s. m.* shoulder.  
 mōd:e *adv.* on shoulders.  
 mohər } *s. f.* gold coin, mohar.  
 mō:r }

muc:i *word used after sēc:i.*  
 mu'ka: *v. t.* finish.  
 mul: *s. m.* price.  
 munḡa *s. m.* boy.  
 muṛ *v. i.* return.  
 muskəl *s. f.* difficulty.  
 mū *s. m.* mouth, face.  
     —jəvan:i *adv.* by heart (lit. by  
     mouth and tongue).  
     —jo:r *adv.* (lit. hard-mouthed)  
     headstrong.  
 \*mula *s. m.* personal name.  
 nēg:ər *s. m.* town.  
 nē'tha: *v. t.* cause to run.  
 nadi *s. f.* stream, river.  
 nager *s. m.* town.  
 nāhī } *adv.* not.  
 nālī }  
 nājər *s. f.* sight  
 nak: *s. m.* nose  
 nāmā *adj. m.* new  
 nālō *s. m.* name  
 naok:ər *s. m.* servant  
 na:l *prep.* with; —e *adv.* also;  
     —ō *prep.* than  
 nē *postposition of the Agent case*  
 nēre *adv. prep.* near  
 nīk:əl } *v. i.* go out  
 nīk:əl }  
 nīk:a *adj. m.* small  
 nī *adv.* not  
 nīd *s. f.* sleep  
 nū *postposition of the Accusative and Dative case*  
 o *emphat. particle (added to*

other *nn. and adjj.*) even, indeed  
 ô *pron.* he, that  
 ôd̄ær *adv.* in that direction  
 odū pic̄he *adv.* after that  
 oe *particle of addressing inferior* Sirrah  
 ôl̄a *s. m.* screen, cover  
 ôle *adv.* out of sight, hidden from  
 opr̄a *adj. m.* strange, unknown  
 ois *pron. (obl. sing.)* he, that  
 ot̄he *adv.* there  
 pēla: *v. t.* cause to drink  
 p̄er *unstressed form of par*  
 p̄esind *adj.* liked, approved  
 p̄æ *v. i.* fall, lie down  
 p̄l̄ēd̄a *s. m.* distance, journey  
 p̄l̄ek̄a *adj. m.* first, former  
 p̄l̄ek̄ā *adv.* at first  
 p̄ǣr̄ *s. m.* foot  
 p̄ǣs̄a *s. m.* pice, farthing  
 paḡet̄ *s. m.* devotee, saint  
 p̄ai *conj.* that, so that  
 p̄ā̄ *unstressed form of pañj*  
 p̄āj̄ *v. i.* run  
 pañj *adj.* five  
 p̄ānḡ *s. f.* an intoxicating drug  
 p̄l̄ō̄c̄ *v. i.* arrive  
 1. paōnā *adj. m.* three quarters  
 2. paōnā *inf. of pa* to get  
 par̄ *prep.* upon; *conj.* but  
 p̄ar̄ *v. t.* fill, draw (water).  
 par̄ekh̄ *s. f.* examination  
 par̄ja *s. f.* subjects

b̄ar̄nō *abl. of p̄ar̄en* from drawing (water)  
 p̄ā̄r̄ *v. t.* read  
 p̄at̄a *s. m.* trace, clue; knowledge  
 pā *v. t.* put  
 p̄ā̄ *prep.* with, near  
 p̄ād̄a *s. m.* teacher  
 p̄and̄a *s. m.* vessel  
 p̄āḡ *s. m.* fate  
 p̄aī *s. m.* brother  
 p̄ā̄l̄ā̄ *obl. pl. of p̄ai*  
 p̄āl̄ *s. f.* search  
 p̄am̄ē } *conj.* whether  
 p̄am̄ō }  
 p̄av̄ī *s. m.* water  
 pap̄ī *s. m.* sinner, wicked  
 par̄ *prep. adv.* across  
 p̄ār̄ *prep.* on (*in sirp̄ār̄*)  
 p̄ār̄ā *s. m.* hire, fare  
 p̄ās̄ *prep. adv.* near  
 pēa *past part. (of p̄æ)* fallen  
 peal̄ā *s. m.* cup  
 peō *s. m.* father  
 ph̄ār̄ā *v. t.* hand over  
 ph̄er̄id̄ *s. m.* name of a Muham-  
 madan saint  
 ph̄āēs̄lā *s. m.* decision, division  
 ph̄aḡet̄ *adv.* merely  
 ph̄ar̄ *v. t.* catch, arrest  
 ph̄er̄ *ada.* again *v. i.* turn, re-  
 volve  
 ph̄er̄ī *s. f.* a time, turn  
 ph̄ik̄er̄ *s. m.* sorrow  
 ph̄ir̄ *v. i.* wander  
 ph̄ūs̄ *s. m.* straw



pic̥ha *s. m.* hind, back  
 pic̥ae *adv. prep.* behind, after  
 pic̥hla *adj. m.* last  
 pic̥hō *adv.* afterwards  
 pinq̥ *s. m.* village  
 pi *v. t.* drink  
 pila *adj. m.* yellow, pale  
 piṛa *adj. m.* tight, narrow  
 poiṣṭi *a. s. m.* lazy (person) *lit.*  
     one who is addicted to take  
     an infusion of poppy-heads.  
 pothi *s. f.* book  
 praṇ *s. m.* life  
 puc̥h *v. t.* ask, enquire  
 p̥uc̥h̥ *s. f.* hunger  
 p̥uḷ: *s. f.* error, fault *v. i.* for-  
     get  
 pul(ə)s *s. f.* police  
     —*vala s. m.* police officer  
 put: *s. m.* son  
 p̥ūḷē *adv.* on the ground  
  
 repaḷa *s. m.* rupee, money  
 resaoli *s. f.* swelling  
 res̥a *s. m.* rope  
 rab: *s. m.* God  
 r̥aē *v. i.* live, remain  
 raj: *v. i.* be satisfied  
 rak̥h *v. t.* keep  
 ral *v. i.* mix, assemble  
 raṅg *s. m.* colour  
 rā *s. m.* road  
 rahi *s. m.* traveller  
 raja *s. m.* king  
 rajī *adj.* well, cured  
     —*nāmā s. m.* agreement

rak̥hi *s. f.* protection  
 •raṁcānder *s. m.* Rāma  
 raṁmraṁ *s. f.* salutation, greet-  
     ing  
 ranī *s. f.* queen  
 raṭ *s. f.* night  
 rēha *past tense (of r̥aē)* re-  
     mained  
 rik̥hi *s. m.* sage, saint  
 ro *v. i.* weep, bewail  
 roṅ *adv.* daily  
 ronā *pres. tense. I, II sing*  
     am, art weeping  
 roṅ *s. m.* pebble, stone  
 roṭi *s. f.* loaf, bread, meal  
 ruk̥h *s. m.* tree  
 ruṣaē *s. m. pl.* rupees, money  
 sēbab(ḥ) *s. m.* reason, cause  
 sēbeṛ *s. f. m.* morning  
 sēc̥ī *adv.* truly  
 sēc̥īō *adv.* truly  
 sēduḷh *s. m.* box, safe  
 sēgaṛ *v. t.* adorn  
 sēh̥is *s. m.* groom  
 sēṛṇa *adj. m.* right (hand)  
 sēkaṛ *s. f.* hunting  
 s(ə)ḷā: *s. f.* advice, mind  
 sēlaṁ *s. m.* salutation  
 sēlunā *s. m.* vegetable, curry  
 sēṁmā: *v. t.* cause to be sewn;  
     *sēmaḷn inf.*  
 sēṁṛ̥ṇa: *v. t.* make understand,  
     advise  
 sēnaḷnā *pres. tense I, II sing.*  
     am, art relating

s(ə)rd̥p s. m. curse  
 sər'ka:r s. f. government  
 sər̥m̥da adj. m. ashamed  
 səl̥ea s. f. strength  
 sev̥a:l s. m. question, sum  
 s̥l̥b pron. adj. all;—nā obl. pl.  
 sac: s. m. truth; adj. right, true  
 sad: v. t. invite, call  
 s̥l̥e:r s. m. city, town  
 sai particle of *emph.* indeed  
 sak v. i. be able, be possible  
 s̥l̥m(ə)j v. t. understand  
 sam̥ā s. m. time, age  
 s̥l̥n̥j s. f. evening  
 s̥l̥ng s. m. throat  
 sad̥o adj. hundred  
 s̥l̥ō v. i. sleep  
 s̥l̥ō s. f. oath  
 sad̥ō:k s. m. zeal, fancy  
 sar̥em s. f. shame  
 \*sar̥ben s. m. Sarban, a devotee  
 sar̥ v. i. burn  
 sar̥ək s. f. road  
 sat: adj. seven  
 sad̥a pron. adj. m. our  
 sah̥uka:r s. m. merchant, banker  
 sa:l s. m. year  
 sam̥i s. f. debtor  
 sa:nū pron. I *Acc. Dat. pl.* us  
 sa:r particle of *emph.* immediately  
 sara adj. m, whole, all  
 sat̥hi s. m. companion  
 se *past tense (pl.)* were  
 s̥ēa: adj. black = s̥l̥ā  
 sea:l s. m. winter

seana adj. m. wise  
 seo s. m. apple  
 se:r s. m. seer  
 se:th s. m. merchant, banker  
 sir s. m. head  
 —p̥a:r adv. headstrong  
 si *past tense (sing.)* was  
 siūnā s. m. gold  
 so:c s. f. anxiety: v. t. think  
 solā adj. sixteen  
 s̥ōnā adj. m. beautiful  
 suā: s. f. ashes  
 suk: v. i. dry  
 sukh s. m. comfort  
 suk:h s. f. welfare  
 sukhala adj. m. easy  
 sun v. t. hear, listen  
 su'n̥a: v. t. relate, tell. recite  
 sunida *pres. pass. part. (of*  
 sun) *is being heard*  
 sur̥t s. f. sense, consciousness  
 sūta s. m. puff of smoking  
 t̥ebek̥a s. m. stable  
 t̥eg̥i:d s. f. emphasis  
 t̥emas̥a s. m. show, fun  
 t̥anda s. m. affair, business  
 t(ə)rā s. f. way, manner  
 t̥aē pron. (II *obl. sing.*) thou,  
 thee  
 t̥aAr v. t. put  
 t̥aṛəph v. i. be uneasy  
 t̥ā adv. then; even, indeed, for-  
 sooth  
 t̥āi prep. upto  
 t̥e prep. upon; conj. and

tēa'n s. m. attention  
 te:ɣ adj. fast  
 tēl'a s. m. half pice  
 tet:ō pron. from thee  
 thɔ̃ s. f. place  
 thea: v. n. be found  
 thoɾa adj. m. small, little  
 theaɟ'a pron. adj. m. your  
 thea:ũ pron. II pl. Acc. Dat.  
     to you  
 tɪn: adj. three  
 tī s. f. thirst  
 timī s. f. wife  
 tō prep. from, by  
 toba s. f. repentance; *interj.*  
     God forbid  
 to:r v. t. send, drive  
 trā s. f. startledness; *with*  
     nik:el v. i. get a start  
 tur v. i. start, depart  
 tusī pron. II (dir pl.) you  
 tū pron. II sing. thou  
 tū *emph. form of tū used*  
     *before bi*

tēdora s. m. drum, proclama-  
     tion  
 tēg'a s. m. cattle  
 tēp'a s. m. verse  
 tae v. i. fall  
 tæ:l s. f. service  
 teri s. f. heap  
 tesən s. m. station  
 thənɟa adj. m. cold  
 thəokərduara s. m. temple  
 thi:k adj. right, correct  
 tɪget s. m. ticket  
 tukɾa s. m. bit, fragment  
  
 u'qɪ:k v. t. i. wait  
 ula:d s. f. offspring  
 ul'ta: v. t. turn out  
 umər s. f. age  
 ũng s. f. sleepiness, drowsiness  
 ure *adv.* here  
 ut:ər v. i. get down  
 ɪ:h v. i. get up, rise  
  
 va'a adj. m. *used as a suffix*  
     *possessing, owning*





ORIGIN - 111111

CENTRAL ARCHAEOLOGICAL LIBRARY,  
NEW DELHI

Catalogue No.

~~491.4214/Jai-17585.~~

Author— Jain, Banarsi Das.

Title— Phonology of Panjabi.

Borrower No.

Date of Issue

Date of Return

*"A book that is shut is but a block"*

CENTRAL ARCHAEOLOGICAL LIBRARY  
GOVT. OF INDIA  
Department of Archaeology  
NEW DELHI.

Please help us to keep the book  
clean and moving.